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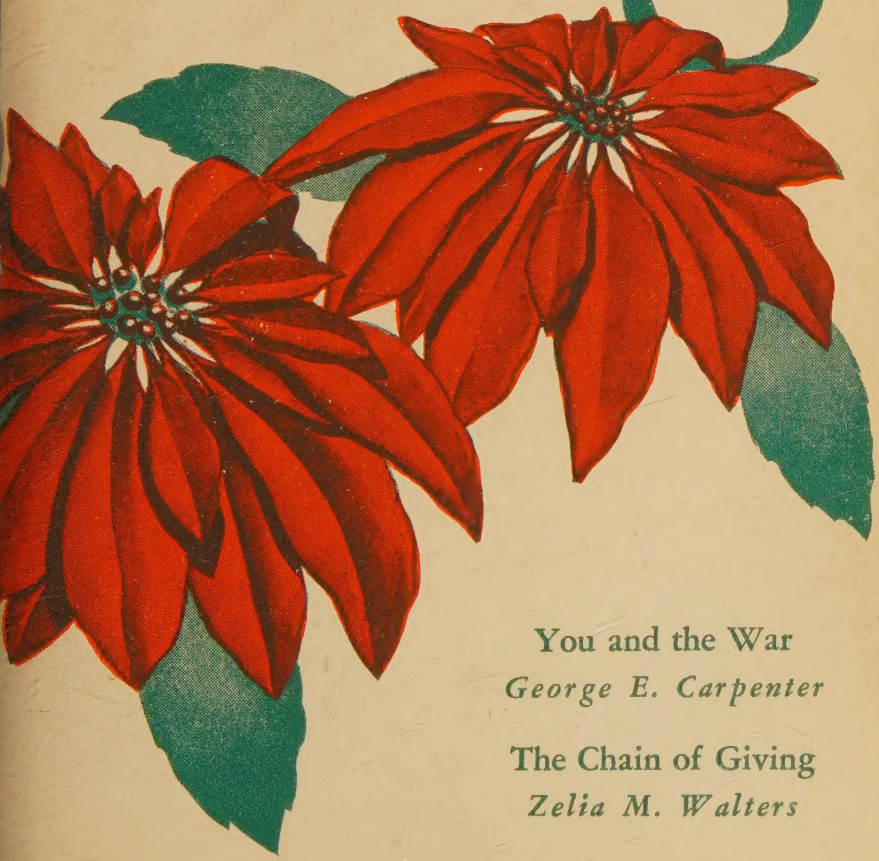

You and the War
George E. Carpenter

The Chain of Giving
Zelia M. Walters

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Healing & Prosperity Thoughts

TO BE USED FROM

DECEMBER 20 to JANUARY 19

Healing: I am conscious of the new Christ life manifesting itself in me as health and perfection.

Prosperity: Wisdom reveals the riches of the Christ life, and I am divinely supplied.

(For an explanation of these thoughts turn to page 70)

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UNITY

Devoted to Christian Healing

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Editor

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You and the War

BY GEORGE E. CARPENTER

THE SUBJECT of "You and the War" is daily becoming more meaningful. Its growing importance prompts me to share these thoughts with you while I talk to you as one American to another, as one Truth student to another.

You and I as Truth students have long believed in one fundamental of the Unity interpretation of the Scriptures, which is that in the teachings of Jesus may be found the answer to any human problem. There is no exception to the statement—the answer to any human problem. It echoes the great promise of Jesus "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We have known the surety of His word; we have accepted His call "Come unto me"; and we have found comfort, rest, and peace.

Through the years we have believed in the omnipresence of good, in the reality and power of divine love, and in the brotherhood of man. We have lived accordingly and we have phrased our professions of

faith in many and powerful affirmations. We have affirmed Truth for ourselves, for our fellow men, and for all creation. Then almost overnight the world is at war! The pattern of daily living constantly changes. The war draws closer and closer to everyone and becomes a very personal problem. You and I are not immune. Daily we are confronted by the affirmations that we have made, and they hurl at us the direct challenge that we prove them in this day.

We proved them in times of peace. Many of us did glorious work in proving Truth in all our affairs. But life seems different today. There are so many things that seem beyond our control. What is the Truth student to do about it all?

We have affirmed that God, our God, is the only power, yet the god of war seems to rule the world today.

We have affirmed prosperity for all God's children, yet want and famine are the lot of millions today.

We have affirmed that divine health and wholeness belong to everyone, yet disease and pestilence stalk through many countries today.

We have affirmed life, and joyful life, as man's heritage from his Father, yet daily the war sends many to an untimely end.

The "four horsemen" ride again!

Will you meet their threat? Will you do your part? Will you put on the armor of Truth and give them battle?

Truth teachers maintain that the individual is responsible for every problem in his life. I believe this to be true. Yet, the statement needs some explanation.

Things come to a person, and it is practically impossible to see that he caused their coming. It is not

apparent that any of his thoughts, words, or actions brought about the condition in which he finds himself. Therefore wherein does his responsibility lie?

For example, a businessman is engulfed in a nation-wide depression and an employee is thrown out of work because of that; neither one feels a sense of individual blame. Often a loved one is removed from a home, and those who are left surely did not cause that loss. Where lies the responsibility? Surely not with those who bear the consequences.

Very often you are not responsible for the coming of a problem into your life. But you are responsible for the way in which you meet it when it comes. The handling of it from that time on is up to you. Such is the situation in which we all find ourselves today.

You didn't start the war. I didn't start the war. But the war is here! How shall we as Truth students meet this problem, a problem over which as individuals we seemingly have little, if any, control?

The first thing to consider as regards the war is our attitude as Truth students.

We are followers of the Prince of Peace. We believe in love and peace as opposed to hate and war. What shall we do? Shall we listen to the Master's admonition "What *is that* to thee? follow thou me." Shall we turn away from the world and its strife? Shall we withhold our support from our country? Shall we refuse to contribute to the war effort because as Truth students we do not believe in war? If we follow Jesus, if we make love the keynote of our prayers, our thoughts, our words, and our actions, how can we support our country in its war effort?

Let us consider a young man in the army or the

navy, a young man born and brought up in Truth. He meets the same problem, only with him it is more acute. Can he as a Truth student be a good soldier? Can he as a follower of Jesus and as a lover of peace pull the trigger that sends another man to his death? I have talked with Unity boys in uniform, and this is their attitude: "We don't like war; we are against killing. But we have been called by our country to do a job. That job is to win the war and bring peace again to the world. We are going to do that job." Can we fail to support our boys to the utmost limit?

Truth is to be used at all times. Therefore Truth can and must be used in wartime! Millions of right-thinking men who know nothing about Truth believe in peace. They deplore war and its effects while they work for it to end in victory. You and I can justly, and in Truth, pray for the end of the war even while we help to carry it on. This is so because the war must end in a just and lasting peace.

Peace is the major objective of the war in which you and I are engaged. You and I are in the war because we are Americans, and America symbolizes peace. We will work and pray for a just and a lasting peace. We do not want another armistice, which is but a cessation of hostilities. It isn't an end to war. It isn't peace. It is just a pause in fighting that permits preparation for the next war. We do not want another armistice. We want peace.

The world is at war because of sense consciousness. If there were enough people in the world who believe as we believe there would not be war. But the sense man feels that he must settle his differences with the sword and not with love, with hate and not with good will.

The great majority feel that war is the only way to win peace. Therefore we can support the war effort because peace is the goal of every Truth student. We pray that our goal may be quickly reached and with as little destruction as is possible. It requires faith and understanding for a Truth student who believes implicitly in love and good will to support a war that means the wholesale taking of human life. So we can but pray that the number killed (and wounded) may be the irreducible minimum. We do not want our boys to die for America. We want them to live and lead America and all the world to peace.

If we are true Christians, we will hold the thought of life for German boys and Japanese boys. If we believe in one Father, one family, and the brotherhood of men, we do not want other parents' boys killed any more than we want our own. As Truth students we cannot wholeheartedly rejoice in the loss of enemy lives. We can only rejoice in the coming of peace and regret that it comes at such a cost.

Now let us consider some of the ways in which the war affects you as an individual. Perhaps it affects your vocation. It may have put you out of business. Your employer may have gone out of business and you are facing the problem of unemployment. These things are happening. How does the Truth student handle them in time of war?

First he realizes that the same things happen in times of peace. Depressions come; businesses fail; men lose their jobs; families wonder how they will manage.

Then he turns to the source of all supply, to God within himself, and asks to be shown a new occupation, another way in which he can work and serve. As in peace so in war.

Another problem that is daily reaching into more and more homes is that of the loved one who joins one of the armed services. It is not easy to see him (man or boy) march away and then to live with the thought "Will he come home again?"

Again the rule is as in peace so in war. In times of peace young men strike out for themselves. They leave home and go far away, even across the country or to a foreign land. There they start a new life for themselves, a new business, a new job, a new home. And what do we Truth students at home do?

We turn to God and we pray for their guidance, protection, and success.

Your boy in the army or navy left home to live a new life, and he needs your prayers in that life. No need to remind you of the extra hazards of war. But remember that in times of peace there were many hazards. Then you prayed that your boy would escape those dangers and that he would be divinely guided and prospered. Can you not do the same thing for him today, even though he be at the battle front?

What is your fundamental belief? You answer, "The omnipresence of God and the saving power of His love." Then are you going to deny that the protecting presence is with your boy on the battlefield just as He was with him in a peacetime pursuit? Surely, surely God is with your boy today. "The LORD's hand is not shortened, that it cannot save." His love is just as powerful as ever. Peace and war have alternated down through the centuries, but our heavenly Father is "the same yesterday and to-day, *yea* and for ever."

So pray for your boy with the same faith, the same trust, the same assurance that you would if there were no war.

Think what it would mean to our boys in service if each of you who read this would pray for just one boy every day; if every day you would surround one boy, your own or someone else's, with the protecting love of God. Even as Truth students it is hard for us to imagine what it would mean if every boy in the service, every day, had just one person praying for him; one person who understands the technique and the power of prayer and who would pray with perfect faith that his prayer was answered. You are such a person. So pray for one boy and then pray for all boys. Then pray for the guidance of their leaders and all the leaders out of the service.

Pray for our President. Remember him in your prayer every day. Surely he needs all the spiritual support that he can receive.

It is not an idle statement to say that the peace and happiness of millions is at stake. You and I know that. We cannot blind ourselves to things as they are in the outer. Jesus did not blind Himself to the need of help. He recognized the need and met it. We see the need today. The fate of the world is in the balance, and America will tip the scales to the side of right. If America should fail, slavery, poverty, and misery will be the fate of uncounted millions. But America will not fail!

America will win, and free men again will walk the earth erect and unafraid.

The world is looking to us, and we know that we can and will supply the men, money, materials, the moral and spiritual support that will bring victory.

When the world looks to us it looks first to our President. Upon his shoulders today rests the greatest load that has ever been put on any man in all history,

because at no other time has so much of the world been involved in conflict. That load is beyond one man's human strength, no matter how capable he may be.

We know the shortcomings of the mortal man, and we know the unbounded capabilities of the spiritual man. We remember that Jesus said, "I speak not from myself: but the Father abiding in me doeth his works." Every day pray that the same Father who was in Jesus, and who is in our President, may guide him and strengthen him, that he may lead the world to the goal of abiding peace.

You do have a part in the war.

Many persons feel that there isn't anything that they can do about the war; they didn't start it, and they don't see what they can do to end it. They feel helpless under the impact of world-wide turmoil and strife. But as a Truth student you should not feel that way. You should know that you have a part in the present conflict. This is your greatest opportunity to use the Truth that you know, because the human family faces its greatest peril. Do your part, and do it knowing that in Truth you can do infinitely more than those who live in sense consciousness. For example, if you went to Washington, you probably could not see the President. He is too busy. He is too big a man, and you are relatively unimportant. But in Spirit there is no great or small, and through your prayer you can reach his consciousness. Your prayer may be just the one he needs today or tomorrow.

The future is cloudy. I doubt that anyone can look very far ahead under present circumstances. But that need not dismay you as a Truth student. For years you have affirmed that man should live in the present, and now the "awful present" is forcing you

to do that: live in the present, just live from day to day. Each day do what you can in both inner and outer ways. Each day surround some boy in uniform with God's love and protection. Each day pray that our leaders may be divinely guided. Each day ask God to show America the way, not just the way to more destruction, larger armies, and greater armaments, but the best way to win the victory that will bring peace.

There is no justification for any Truth student to feel that he cannot take part in present world affairs. There is so much to be done both in inner and outer ways. Now is the time to prove what we have professed for many years. This is a great opportunity, because World War I did not end satisfactorily. In fact it did not really end! Twenty-five years of partial peace is not an end to war. This war must end in abiding peace. This must be. The world cannot afford every twenty-five years to kill the finest of its young men and leave civilization in the hands of old men and those less fit. Civilization cannot prevail if that is to be the order. Truth students have a great part in establishing a new order. It is their duty to do their best to end this war in such a way that liberty, justice, righteousness, and peace shall rule the world forever.

Accept your part in this war gladly and willingly. If you are ever in doubt as to what to do, ask God to show you the way. While you pray and work for victory, know that our Father wants peace among His children just as surely as you want peace among your own. As an illumined child of God, take your place in the great ongoing. As a true Christian and a follower of the Prince of Peace you can then march with Him to the ultimate victory of "peace on earth, good will toward men."

"My Peace I Give unto You"

BY DOROTHY M. MEAD

WHEN I FIRST began the study of Truth I did not gain much more than inspiration from reading the Unity magazines that came my way. Even *Lessons in Truth* by H. Emilie Cady left me cold and uncomprehending. Though I was told what God was and where He was, still I did not seem to understand. As I think back over it now, I do not believe I ever did have a very definite idea of God the Father. I could not have described Him. I did not fear Him. Neither apparently did I love Him. How could I love what I did not understand.

Jesus I always revered and loved, and He was often very close to me. But I did not consider Him as God or as the Father. He was God's beloved Son, my Saviour and Elder Brother. He was very close to me and very dear.

But God the Father I could not seem to fathom. To some He seemed to be a sort of man in heaven with long, flowing white hair and beard, and dreadful eyes; a man who loved them sometimes and was revengeful and furious with them at other times. That picture never could mean anything to me. It seemed too fantastic and fearful. Jesus called Him the Father. John said, "God is love." Where was the connection?

As I continued my study however a picture began slowly to form. I learned that God is mind, that He dwells in me as my mind dwells in my body. I came to understand that in Him I live, move, and have my being, and that in me He lives, moves, and has His

being. Then I discovered that God is many wonderful things in me: the life in me, the love, power, beauty, and peace in me.

Peace! That was one thing I needed so badly from God. But I did not feel any peace. Night after night as I lay in bed I thought about God and wondered about Him. But sometimes the more I thought and sought, and the harder I strove to understand the more strained and tense I became. Sleep departed further and further away from me.

The thought of peace however stayed in my mind. I still had not realized God's presence in me, but I began to believe that I would. So gradually I worked out what I suppose I may call "an exercise for peace." Each night as I lie in bed as quietly as I can, I center my attention within me, and affirm: "Be still, and know that I am God." Very slowly I repeat these words until I commence to feel more still.

Then I say quietly about three times:

"I relax in mind and body and willingly let the Father do His perfect work in and for me."

Gradually the tenseness begins to leave. Again I repeat over and over, "Be still, and know that I am God." After a few moments more I say,

"Peace, be still."

The second part of my drill takes in the whole of my body temple. I begin with my brain and say:

"Peace, my brain, my peace I give unto you. You are Spirit. You are a perfect spiritual brain, immortal and eternal. You are nourished by God. Rejoice, my brain, and be glad. Peace be unto you!"

I say the words slowly and thoughtfully.

Then I turn my attention to my eyes and hold it there as I repeat for them:

"Peace, my eyes, my peace I give unto you. You are Spirit. You are perfect spiritual eyes, immortal and eternal. You are nourished by God. Rejoice, my eyes, and be glad! Peace be unto you."

I take this thought to each part of my body in this definite order: brain, eyes, ears, nose, mouth and tongue, teeth and gums, tonsils and throat, shoulders, arms, hands, spine, nerves and muscles, fibers, tissues, and sinews, lungs, heart, blood, veins, capillaries, arteries, lymph glands, liver, stomach, spleen, pancreas, kidneys, intestines, generative organs, bladder, bowels, hips, thighs, and legs.

When I come to my feet I affirm:

"Peace, my feet, my peace I give unto you. You are Spirit. You are perfect spiritual feet, immortal and eternal. You are nourished by God. Rejoice, my feet, and be glad! Peace be unto you."

I hold my attention there for several minutes.

By this time my whole body is filled with a warm comfortable tingling. I know this is God's life and, since I am so quiet now, certainly it is His peace.

Finally I raise my attention to the center of my body temple and say:

"Peace, my body, my peace I give unto you. You are Spirit. You are a perfect spiritual body, immortal and eternal. You are nourished by God. Rejoice, my body, and be glad! Peace be unto you."

Continuing to dwell there, I repeat the Lord's prayer and then go on:

"My body is a temple rare,
As is a place of holy prayer;
Or holy shrine set on a hill
Wherein abides a presence still . . .
Wherein a dazzling light I see,

Which burns and shines eternally;
And where I sense a presence bright,
Which fills each nook and place with light."

Following this I again affirm several times, "Be still, and know that I am God," and then, "Peace be unto you! Peace!"

After this I remain very still for several moments, literally filled with this wondrous peace which knows no bounds. I am relaxed. Gone are the aches, the tenseness, the striving. I have the peace of God. Grateful beyond words, I close simply:

"Father, I thank thee that thou heardest me. And I knew that thou hearest me always."

The Gift That Grows

By Nina Stiles

The birthday of the Christ returns again.
Above the clamor of a winter rain
The Christmas bells ring out, as sweet and true
As angel voices that the shepherds knew.

Above the tumult of a world at war
Still shines the glory of the Christmas star;
And wise men, seeking for the path aright,
Know still the safety of its guiding light.

Giver of life, no gifts we bring today
Save our devotion, but for this we pray:
That through our life may Thy Son's life increase
Till good shall triumph and all war shall cease.

The Chain of Giving

A CHRISTMAS STORY

BY ZELIA M. WALTERS

ETHNA HAD a secret retreat on the hillside, where she came to play the games of fancy that a solitary child finds so real. She peopled it with brothers and sisters. Sometimes she chose invisible visitants, which she named after the trees and flowers. Once she pretended that King David came walking across the hills with his snowy flock of sheep following him. She sang one of his songs while she had this fancy:

"The LORD *is* my shepherd; I shall not want."

Once she even imagined an angel such as she had heard her mother tell about. But being a child who had been carefully taught from the Law and the Prophets she decided not to have angel playmates; for this would perhaps indicate lack of reverence for high and sacred things.

As the hot autumn afternoon was drawing to a close Ethna looked at the sun and knew it was time to go home. Lingeringly she left the glen that was her retreat. Then just as she turned to take the short cut leading over a steep place she heard someone coming up the beaten path. She waited behind a bush to see if it might be some neighbor. The shepherds with their flocks crossed the hill sometimes to seek pasture on the other side, but it was seldom that anyone else ever came this way.

A man was walking slowly up the path as if He were tired. He turned into the small glen that she called her house and sat down on the grassy bank where she

loved to sit. Then He leaned back against the tree trunk there and gazed up into the beauty of the sunset sky. The tired lines seemed to melt away from His face. He was almost smiling. Ethna, still in hiding, felt herself trembling. She was not frightened. It was something very different. In fear or danger she could have run straight to this man's arms. She stared, longing to hear a word from Him. Then He spoke softly, His voice thrilling through the still air: "Father!"

The child looked about. Where was the Father to whom He had called? There was no one else to be seen and no sound on the hillside.

Then she remembered her manners. One could not gaze upon a person who thought Himself to be alone. She turned away resolutely and started down toward her home. But she could not get the man out of her mind. She saw His face clearly before her. She heard His voice saying, "Father!"

"What a good Father He must have, He loves Him so," she reflected.

She wondered if her own father, whom she had never known, was like this man's Father. Mother always said he was very good and that he loved his little children devotedly; and wherever he was he was thinking about them and planning to get back to them.

"I hope he'll come soon," she said. "I'd like to know my father."

Her home stood on one of the hills overlooking a town on the main road between Jerusalem and Capernaum. She liked to watch the travelers along the road. She made up stories about their journeys and adventures. Sometimes she saw an outdoor festival or a wedding party in the village, and in fancy she joined the merrymakers.

Miriam, her mother, was at the doorway watching for her.

"You are late, little Daughter," she said.

"There was a man came up the mountain," began Ethna.

"A man!" her mother said in alarm. "Was he wild and rough-looking? Was he one possessed by devils? Was he a Roman soldier? You must keep out of sight if a man comes up the road; you must come home at once."

"Oh, no, Mother, this man would never hurt anyone. He couldn't. He is so good that He"—she groped for a descriptive word—"He shines. And then He began to talk to His Father, and I came away."

"Of course, Daughter, you could not peep from a hiding place when others are talking. What was His Father like?"

"I didn't see Him. I guess He hadn't got there yet, or——"

Again she fell silent, unable to express her thoughts.

Her mother gave her a searching look but asked no more questions. She began putting the supper on the table, for her son was in sight, coming along the road that led from town.

He had been at work all day, helping their rich neighbor Eleazer in his vineyards. Though he was only thirteen, he was the man of the family—since that unhappy day when his father had been hurried away by a Roman guard. The little family left behind had never been able to find out what Abner's fate was, nor even of what he was accused.

"Did the day go well, Haleel?" asked Miriam, her pride in her sturdy son shining in her eyes.

"Well, indeed, Mother. Master Eleazer trusts me to

see which grapes are ripe enough for the winepress, and he says my wages will be more than we bargained for."

"May the God of Israel bless him; he is a just man, and kind to the fatherless."

"Mother," said Haleel, "they expect 'the man' to come into the village today or tomorrow. Eleazer has prepared a guest chamber for Him."

"What man?" asked Ethna.

"The man called Master Jesus, little Sister, the one of whom we have heard such tales of wonder."

"If you see Him you must remember all He says and tell me. And if you should see any of His wondrous works——" Miriam paused to think over some of the things she had heard.

"I'll pay attention to everything. But I should be frightened to come close to Him. If I offended Him what might He not do! You know what people say of Him."

"Ah, yes, that He is the Messiah! But that is nonsense. When the Messiah comes He will not be walking about the dusty roads healing sick folks and preaching to poor shepherds and fishermen. He will come in great glory, and the Romans will see His power."

"Mother, if I ever did come nigh Him, do you think I might ask Him about Father?"

"No, no, Son, do not think of it. What could He do? Would you stir up the Roman wrath against Him?"

Ethna ate her supper of bread and milk and figs, asking no questions but listening to all that was being said about "the man."

The next day she helped her mother, and it was late when she started up the hill. She would have only a few minutes before it was time to come back. When she parted the bushes at the entrance to the glen, the

strange man was already sitting there looking up toward the sky. She let the bushes fall together again. She thought He had not seen her, but she lingered just a minute to look at Him, her heart beating quickly again as if some wonderful thing were about to happen.

"He likes my glen," she thought. "Perhaps He will come every day. I can bring a cushion for Him to lean on, and fresh water, and sometime I might speak to Him——"

Across the silence the thrilling voice spoke again, "Come, my child."

Without hesitation she came to His side and sat down, looking up into His face. His hand rested on her head, and she heard again the words of the old Hebrew blessing: "The LORD bless thee, and keep thee: the LORD make his face shine upon thee."

She could not speak. She kept looking into those eyes that smiled upon her. "Rest here with Me awhile," He said. She snuggled closer to Him.

No other word was said. She sat there until she heard her mother's voice calling: "Ethna, come. Supper-time." She bent and kissed the hand that lay on His lap and then slipped away.

The little girl's heart was swelling within her as she ran toward home. "It is Master Jesus, the Messiah," she said. "I know! I know! As I sat close beside Him I felt so strong and good, as if I could never be tired and would never again say an angry word. I know Master Jesus, and now I shall be great and good. I'll do the things He wants me to do. Tomorrow I'll find out what He would like me to do."

Her brother was already at the table when she came in. He had seen Master Jesus at Eleazer's house. He had seen a sick man get up from his bed and walk at

the command of the Master. He told his mother of some of the things he had heard, and they shook their heads at the strange teaching. Jesus had promised people "bread from heaven." Where would He get it? Would manna fall again from heaven, as it had done in the days of Moses?

"And," Haleel went on, "though Eleazer gave Him his best room He did not sleep in the bed last night. His disciples said He often went into the hills and spent the night there talking with His Father in heaven."

"He does," said Ethna. "I saw Him. And tonight He let me sit beside Him for a while. We did not talk, only sat still, and we could feel that the Father was there, only we did not see Him."

They asked the child questions and found that she had indeed seen Master Jesus in the hills.

Ethna was ready early the next day. She brought her own small cushion and a jug in which to get water at the spring near the glen.

"Mother, I'd like to take some of my supper and make a little feast for Him. If He stays there all night perhaps He gets hungry. And Haleel told how the townfolk brought Him gifts. I'd like to give Him a gift too."

"So should I," said Miriam. "If it is true that such a great person will accept our small gifts."

"Oh, He will, Mother. You haven't seen Him and you don't know about it. But He loves me, and He'll like whatever I give Him."

Miriam was puzzled and a little troubled by all the talk. She could not accept this wandering teacher as the Messiah in spite of the awesome stories of His power. She was troubled that the children called Him so. Perhaps it was sin. But they were too young to judge such matters. So she helped pack a basket for

Ethna, and she carried it up to the glen and watched while the child with housewifely care set her table on a flat rock.

"Good-by, beloved," said Miriam, turning away.

"Good-by, Mother, I'll not be lonely. He comes just as the sun is going down. As soon as I have given Him the gifts I will come home."

The food was covered by a linen cloth, but the table looked beautiful even thus. Under the cloth Ethna slipped her one secret gift, the silver coin that a traveler had given her one day when she brought him a jug of cool water. She had dreamed many dreams of what she could do with this unexpected wealth, but to give it to Master Jesus was best of all. She sat before the table singing her favorite song, "The LORD is my shepherd."

Suddenly she saw the bushes stirring. But it was not the Master who came. It was a girl her own size but so wild and desperate looking that she could scarcely be called a child. The woes of a lifetime seemed to press down upon her bony shoulders!

"You are the vinedresser's daughter," she began in a shrill voice. "You have enough to eat every day. We never do. I am so hungry. And my little brother cries and cries, and he cannot even creep any more. My mother is sick. There is a terrible pain inside her so that she groans day and night. Sometimes she says, 'May Jehovah be merciful and send the death angel to take us all out of this place of torment.' Give me food to stay this terrible hunger and feed my little brother before he dies!"

Ethna's heart was wrung with pity for the child. She had seen her before. On one of her rare visits to the town with her mother she had seen this girl begging

by the wayside. Mother had given her a penny, and someone else in the party had said the girl's mother was a widow, sick and poor with all her family near starvation.

But Ethna put a protecting hand over the table.

"Shabah," she said, "come to our house tomorrow, and I will give you all my food. I will do without and not mind at all. But this is for Master Jesus, and I cannot give it away."

"Before tomorrow I shall die," said Shabah faintly.

She put her dirty hands over her face and turned away. But after two steps she stumbled and fell and lay still. Ethna rushed to her side. She could not tell whether the girl was breathing. In haste she brought a cup of water and wet the colorless lips. Then she broke off a piece of one of the small loaves of bread, and put it in her mouth. Shabah swallowed the water and bread and then sat up. Ethna put the loaf in her hands and watched as she tore at it with her teeth.

"It is true you are starving. I will give you the food," said Ethna.

She wrapped all the food in the linen cloth and thrust it into Shabah's arms hastily, lest she should change her mind. The girl clutched the bundle to her breast and scurried away with never a word of thanks.

Ethna watched her till she was out of sight. Then the tears came, and she bowed her head down on the table. It would have been so lovely to give Him a gift, and now she could not. But she must cease weeping before He came. Her face still hidden, she wiped away her tears. Then she was lifted up in the arms of comfort, and a voice said, "Bring your troubles to Me, and I will give you rest."

Darkness was just falling when Ethna came home.

Miriam and Haleel were waiting for her, but when they saw her face in the candlelight they waited for her to talk.

She told the story of the food given the starving child and of her own bitter disappointment before the coming of Jesus.

"And He took me in His arms and comforted me and, Mother, I did not feel sad at all any more. And He said that when I gave the food to the hungry it was just the same as if I had given it to Him. He said it would always be just the same. And that way I could give Him food even when He was far away. And He thanked me and blessed me for the gift I had given Him. I felt so warm and happy then. And what do you think! Under the cover of the basket we found a tiny loaf left and He blessed it, looking up to the Father, and then He broke it in two pieces, and we ate it. Mother, you always make good bread, but that was the very best you ever made. Perhaps it was a little better because the Father's blessing was on it. Then we sat quiet for a while. And I was thinking of Haleel's saying that He had healed a sick man, and I wondered whether He could cure Shabah's mother. And then He asked me what I wanted."

"Oh, Ethna, you shouldn't have asked for anything."

"Mother, truly I did not. He asked me. But I *was* thinking. And then He said, 'What wilt thou?'—those very words, just as plain. And I said, 'Is it too much to ask two things?' And He said it was not. I could ask what I would. So I said, 'If You please, could You make Shabah's mother well so she can take care of her children; and could You send my father home?' And He smiled at me. Then He said that when I go to see Shabah's mother I can tell her that the Lord sends

healing. And He said I should wait in faith for Father's coming."

"To be sure, we will go to see the sick woman and her children and carry them more food," said Miriam. "We haven't much, but we have never lacked food, and while I have bread I will not endure that a neighbor's children go hungry."

Ethna was falling asleep, but dimly through her drowsiness she heard them talking.

"Mother, do you think my father might be set free and come home?"

"My son, even though this teacher has some magic healing power, what can He do with a Roman prison? Think no more of it."

Next morning after breakfast Miriam and Ethna set out on the short walk to the widow's hut. The sick woman was in a half stupor and did not notice them. She could not drink the cup of milk Miriam held to her lips.

"The Lord sends healing," said Ethna.

"Take the children out of doors, Daughter. She is very sick and must be left quiet."

Miriam began tidying the dark, dismal room. When she looked toward the bed again the woman was watching her with bright clear eyes.

"Thank you for coming to help me," she said, "and thank you for the food. But now I am well. I can get up and work, and things will go better with us."

"You know who healed you," said Miriam.

"Yes. I heard what the child said. Her words went down into the dark place to which I had sunk. Master Jesus sent healing. I have heard of Him before. Now we must learn more of Him."

"We must indeed," said Miriam.

A little later they were walking homeward. Ethna skipped for joy and sang her song, "The LORD is my shepherd."

A man rose to meet them as they turned to open the door.

Miriam, folded in her husband's arms, could speak no word.

"It was Master Jesus who sent you home, Father," said Ethna.

"Yes, Daughter. A new governor came two days ago. At once everything was different. People whispered that he knew Jesus, that Jesus had once healed his son. He called me before him, spoke kindly to me, and set me free and gave me money for the journey home."

"We must learn more of this Jesus," said Miriam.

"We must indeed," echoed Abner.

"I know Him," said Ethna. "I know how to give Him gifts. I will thank Him that way. And then He keeps on giving and giving to you, and you are never done with gifts and thanksgiving."

THE INCARNATION

Hail, the heaven-born Prince of Peace!
Hail, the Son of righteousness!
Light and life to all He brings,
Risen with healing in His wings.
Mild He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.
Hark! the herald angels sing
Glory to the newborn King.

—CHARLES WESLEY

The Law of Prayer

BY JAMES A. BINGHAM

Part Five

WE NOW COME to the third and last part of this wonderfully efficient prayer that we are trying to analyze.

"He cried with a loud voice, Lazarus, come forth."

We do not find Jesus begging or beseeching the Father to bring out into mortal consciousness that which He knew as already existing in the real or God consciousness as a finished fact. He knew that was His part. He knew that just as God had created Him in His own image and likeness and had given Him power to use in this very way and through Him, so He has created and given power to every human being. Knowing this and strong in the consciousness of His unity with the one power, Jesus issued a distinct command: "Lazarus, come forth." He was not speaking to the visible part of Lazarus but to the immortal part, the part that was real and that existed perfect and complete in the God principle or God consciousness.

He spoke as one having authority, believing and knowing that in using God power He was sure of a perfect result, as sure as God was when He issued the command "Let there be light."

"All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." "If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you." "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." If ye believe in Me, there

shall be no such thing as an incurable disease, for you will be able to heal "all manner of disease."

You can renew your body from the inexhaustible God substance and keep it strong and young and efficient as long as you like. You need never know pain or weakness of body. All the knowledge and wisdom of the ages is at your command and always available. From the inexhaustible God substance that surrounds you like the air, you can draw riches and wealth such as no man ever amassed or ever can amass by mortal ways. If you become deaf and blind to all mortal limitations and recognize God as all, then you are living in the God consciousness and you can decree anything and it shall be established unto you. How many people believe this? We have, so to speak, "spiritualized" the sayings of Jesus, which is just another way of saying that we do not believe them.

We do not doubt that He did these things—as He was God in person—but all the promises affirm that it is God who does things. It was not Jesus, the man, who did them; it was God, and what God can do at one time He can do at any time. We are so apt to forget that it is God who does things all the time and that He continually demonstrates the absolute power of invisible Spirit over visible matter.

The judicial mind of the late Judge Troward expressed it in a most logical way. He said: "If the power of the Spirit over things of the material plane be an impossibility, then by what power did Jesus perform His miracles?" Either you must deny His miracles or you must admit the power of the Spirit to work on the material plane.

Perhaps you will say that Jesus was an exception; but on the contrary the whole Bible sets Him forth as

an example. To men as we know them He was certainly an exception, but at the same time an example of what we all have it in us to become. Otherwise of what use is He to us?

But apart from all argument on the subject, we have His own words telling us that those who believe in Him shall do the works He did, and even greater.

The question is often asked, Why is it that so many good, deserving, God-fearing people fail to receive satisfactory answers to oft-repeated prayers? All the foregoing is an answer to that question. "Ye ask, and receive not, because ye ask amiss."

It is a most humiliating commentary on human perspicacity, as we said before, that after two thousand years of teaching, preaching, reading, and sonorously and mournfully repeating this perfect example of perfect prayer, its beautiful and illuminating significance has not yet penetrated the density of our ignorance. We still hear the prayer of the Pharisee, just as long-winded as ever, and instead of a song of praise, we hear the image and likeness of God blasphemed as a poor, sick, sinful, hypocritical worm of the dust without a single saving grace or deserving attribute. Then when man in his ignorance has acknowledged all this he proves himself to be far worse than he says he is by having the consummate stupidity to ask God to prosper him in all his ways.

"Thou shalt not take the name of Jehovah thy God in vain." That is a divine law. The name of the Lord is I AM. Every time man says, "I am sick," "I am poor," "I am evil," "I am limited," he is simply attributing these negative qualities to the great I AM, God.

It must be firmly fixed in mind that there is no God and you; there is only God. "I Jehovah, and there

is none else." In the pamphlet *In His Name* H. Emilie Cady says in effect that every time you speak the name of the Lord "downward" and say you are sick or poor you are asking for sickness and poverty; and conversely, every time you speak His name "upward" and say you are well, strong, prosperous, you are in reality asking for health, strength, and plenty.

Since God is all and is omnipresent, what is there to beg for? He has given us the power to recognize this fact and told us how to use it. "When thou prayest, enter into thine inner chamber [go into the silence], and having shut thy door, pray to thy Father who is in secret [turn your whole mind within yourself and shut out all consciousness of the outer world], and thy Father who seeth in secret shall recompense thee."

When shall we grasp the idea that prayer is not a begging proposition at all? Prayer is not even asking as we understand the term. Prayer is a recognition of our unity with God—or should be—and an acknowledgment that because of our unity with Him all the attributes or qualities embodied in the affirmative principle of the universe are instantly and always available for our individual use, and that by their proper use we can enter the kingdom of heaven while yet walking among men.

Emerson says: "Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing His works good. But prayer as a means to effect a private end is meanness and theft. It supposes dualism and not unity in nature and consciousness. As soon as the man is at one with God, he will not beg."

(THE END)

YOU

FIND YOURSELF

BY C. STANLEY LONG, D. D.

Part One

YOUR SUCCESS, health, and happiness in life depend upon what sort of God you believe in.

A friend of mine, after many years of preparation for the ministry, was ordained. During his ministry his faith received a severe shock. An epidemic overran the city in which he ministered. Being the pastor of a large congregation, he was called to help relieve the sick. He told me that the situation was heartbreaking, because he felt so helpless. He would be asked to pray that God would spare the lives of his parishioners. He did pray earnestly, but his faith was giving away. He doubted the truth of his theology, and in the face of such suffering his God became a meaningless myth. After months of mental struggle he became an agnostic and left the ministry. For a long period he sought the meaning of life, and peace of mind. Things grew worse; and he became morose and cynical and held all religion in contempt.

He came to see me a few years ago, and his conversation was full of hatred and prejudice. He told me in very forceful language what he thought of the whole religious system.

I spoke to him of a different kind of God, a God who is love, good, who knows no evil, sin, disease, or suffering. I pointed out that he was the image of such a God and that therefore he was reflecting love; not a man without hope but a child of God. My friend was

lifted out of the abyss of despair when he saw God in this different light. So you see your whole life depends upon what sort of God you believe in.

Some people still hold the old anthropomorphic conception of God as sitting on a throne, like a magnified man. But we are not going to think of God in this way if we are sane and reasonable people. Before we read any further let us clean house mentally and get a right perspective of God.

I see God as mind, as universal mind, as the one and only mind there is. It is said that the brain is not the only seat of thinking, that there is a great deal of thinking going on in every part of the human body, that every cell thinks, that every living thing has intelligence, and that it is difficult to draw a line between living and dead. If we could look into all matter, we should find intense activity. When then shall we come to the conclusion that everywhere, in everything, there is mind, God, who is universal intelligence in all things?

What are the impressions that you have of the world? They are simply pictures on the retina of your mind; you project them outside, but they are really pictures inside your mind. So what you see and experience is the action of Divine Mind on your mind, and your mind is a reflection of Divine Mind. There is in reality only one mind, God, universal mind. This then is what I understand by God, the true mind that is in us and in every living thing and every active thing.

Then I see God as love. One could write many books and not exhaust this view of God. The love of God—we can only say one or two things about it here. The love of God protects and nourishes at the same time; it is a father-mother love. We often refer to the

Fatherhood of God, but we make a mistake when we forget the Motherhood of God. There is a craving for the Motherhood of God, the tender side of God emphasized; for whoever knows a good mother must feel that she is something divine. For here is God's love. There is only one love, and in the good mother's love there is the love of God. You can get a good idea of God if you think of the father's protecting care and the mother's nourishing love.

This love of God is universal; it is for all. Perhaps you could rise to the height of understanding universal love if you could really think what it is that you love in the people to whom you are deeply attached. As God is everywhere, if we look long enough we shall find and love God everywhere. There may be one person you like and another you dislike; it is God in your friend that you love. But God is in the other person too, though you may not have found Him yet. Look and find Him, and then you get the idea and meaning of universal love.

Try to think of the love of God as so broad that it embraces everybody and yet makes you feel as if you were the only one in God's scheme of things. That is the marvelous nature of the love of God, so wide, so broad; and yet you feel as if all the attention were being given to you, and as if the whole of God's scheme, all the good possible, had been concentrated in you, to help you, to give you a healthy, happy life. It is the Father-Mother love, universal in its scope, yet seemingly particular in its definite application to you.

This is where you should begin applying these thoughts to your problems. Why not begin right in your own life? The nature of God is yours for the taking, yours every minute of the day. Think of it! The

consciousness of thinking as a child of God, the wisdom and inspiration of Divine Mind, the possession of the very nature of love itself, all belonging to you. Think of these things in the quiet moments you should take for yourself each day. Think of the wealth of reality and power here laid at your feet, greater beyond conception than all the gold in the treasuries of the world.

Now since God is a God of love, it is obvious that He can accept nothing less than a perfect world. You cannot conceive of God's ever creating anything imperfect. If God had created a world of sin, sickness, poverty, and death, He would not be a loving God but an inhuman atrocity. These things are not of God's ordering, not of God's creation, not of His perfect world.

Right here the skeptic may say: "But what about all the suffering and cruelty in this world? You can't overlook that. Why the world is full of discord." That is where people have fallen into the error of an older theology. Your religious teaching and training may have taught you to despise the world. But do you honestly think that God would have told us to despise and condemn what He loved? God destroys the world of sin and disease and unhappiness. Would God destroy what He loved? No, the world He loves is that perfect world which He made, and you are made in that perfect world. We exist, as it were, in two worlds at the same time.

Yes, we look upon this material world as existing now and the other world as some happy land we shall reach after we have passed through the experience we call death. How ridiculous! The truth is you live in heaven as well as on earth. You can raise your thoughts

to heaven if you will. The other world is around you now, the real world of which this is but the shadow. That is the real world, which God loves, and you are existing in it now.

What does this mean to us? Why, it means that having the nature of God, we cannot be slaves of any inharmonious condition. Start now to take your stand on this statement, and you will win out.

The principle of music does not permit response in harmonious tones if you strike the wrong keys. In the same way, if you put your thoughts on the side of wrong conditions you will receive wrong conditions in return. If you would have what you desire of God, then your actual thinking, not your words alone, must be on His side.

Then what of the wrong conditions in human existence which give us so much trouble? Can you take your unhappiness, your beliefs of loss and misery, into God's presence? You can stay in the hell of your own making with them or you can do your right thinking where God is. Think this over and ask yourself where you keep the things that God did not create. Do you fully realize what God's presence means, and what your relation to it means? I wonder what kind of thoughts you would consent to think if you realized you were in the actual presence of God. Go over your thinking for the day and find out how much of it was done there. Convince yourself that you are in His presence quite as truly and fully as you are in your home.

Your thinking is what makes you what you are and is the one vital thing to take care of. You are only what your thinking makes you, for neither good nor evil has any other means of reaching your consciousness. At times it may appear otherwise, and some person may

seem to make you happy or miserable, but the fact remains that, knowingly or unknowingly, you yourself open your mental door to happiness or unhappiness. Whether right or wrong, the thought always precedes the word or act, which is but the outcome of what we decide to be.

And so in a sense our experiences are original with ourselves, and we cannot excuse our failures on the ground of what others may have done before us. Try honestly to go into this matter with yourself to discover why you so easily consent to the thoughts that make life so different from what it should be.

This is all very simple logic, but it is a logic that is not merely intellectual, for it enters into the daily experience of every one of us. It is possible that you have become so accustomed to letting your thoughts gravitate to the side of inharmony that you do not realize the inevitable result in later experience. It is just as sensible to sow seeds of noxious plants in your garden and then complain of the long and hard work of getting rid of them.

So be watchful, unceasingly and untiringly watchful, of your thoughts, for out of them come your experiences, and they will be according to what you are admitting to yourself, whether health or sickness, plenty or poverty, joy or sorrow.

Yes, even common logic, such as a child can understand and use, assures us that Truth cannot be changed into error, and that conditions that are opposites to each other cannot both be true, else they could exist together and be from the same source.

Therefore we know that Truth alone is and that its opposite, evil or error, is not, and that in all the infinitude of Being there is nothing to recognize error or

give it power. On this simple self-evident logic and the conclusions growing out of it we base our understanding, always remember that Truth is God.

You can make evil appear very real in your thinking, but that does not make it real any more than that two plus two equals five because of your believing it. By the same logic we recognize that the errors that make up such a large portion of our thinking are unrealities that have no basis of existence except in our supposition, which supposition is no part of Truth.

What a wonderful voyage of discovery is open before you! To find in yourself the power to conquer by right thinking—the very thought of this possibility is stupendous. Think of the way opened to you by this process of seeing and knowing yourself as an embodiment or expression of perpetual and unlimited good. By the side of this, the thoughts of the passing world, the things that are even now beginning to pass away, seem immeasurably trivial. Don't let the mesmerism of physical and material things become a chronic obsession.

So let us look away from the fading, finite forms of human dreams. Our education has been to look to these rather than beyond them for the true sense of all created things.

But remember that wrong thinking has no claim upon you. Let that be clear. Your mental attitude toward this statement will be the outcome of your belief. People naturally think according to what they believe, and their belief will have its way with them so long as it is entertained. Your only protection from the claims of evil is not to believe them.

For instance discord in music is not removed until the right notes are played. To the extent that a person takes evil into his belief, it becomes his sense of Truth

and continues thus until he corrects it and replaces it with right thoughts. Naturally evil becomes more fixed in our thought and life the longer we believe it. No evil consciously or intentionally works against itself; and it is destroyed only as the opposite truth actually replaces it in our thought and life.

It is not sensible to let wrong thinking work undisturbed in our life, however small or trifling it may sometimes seem to be. If our freedom from evil is worth striving for, should we not be willing to grapple with the errors until they are overcome and we yield ourselves unreservedly to God-given thoughts?

Every point where wrong thinking about ourselves and others is allowed to enter our human experience will sometime be the battle ground where it must be grappled with and overcome. The right time to grapple with wrong thinking is when it engages your conscious attention, when it comes as a mental suggestion, before it takes definite form in body or affairs and becomes established in your consciousness. You know that if you accept a mental suggestion about yourself, and its terms and implications are carried out in your experience, it is entirely with your own consent.

How may we counteract this wrong thinking? Well, before it can be eliminated from our thoughts, we must extinguish our belief in its reality in whatever form it may be presented, whether as disease, fear, sorrow, unhappiness, hatred and so on. Now this is done through a positive reversal of its evidence or by reversing its claims through a spiritual understanding that God, not evil, is all that is present in our experience.

Yes, "thinking makes it so," and especially your thoughts about God and yourself.

(TO BE CONTINUED)

"Come unto Me"

BY L. STEVENS HATFIELD

WHAT WOULD you think of a man who knelt on a grassy hillside in the hot sun of August and begged and importuned and cried out to a massive tree beside him to come to him and shield him from the scorching sun with its cooling shade?

Sounds silly, does it not? Yet that is exactly what many of us are doing with reference to God. We stand afar off and beg Him to come to us, to walk with us, to live with us, to be a Father to us, when what we should be doing is going to God, acknowledging Him as the giver of the thing we want; indeed going further, knowing Him as the very thing we are asking for.

The promise is "Come unto me. . . . and I will give you rest." Rest from what? Why from all the disturbing things of life. Rest from ill-health, rest from lack, rest from uncongenial surroundings. God is inexorable law, fixed principle, and will not be moved by our importuning any more than the stately old tree will be moved. If we want the shade of the tree we must move over into the shade; the tree will not move toward us. In like manner, if we want God's help we must move over to God.

The question that so often puzzles uncertain humanity is "How can I come unto God?"

The only way you can contact God is through your mind. "Be ye transformed by the renewing of your mind." God is always with us, right where we are this minute, guiding us, caring for us, loving us, endeav-

oring to help us. It is we who hold ourselves away from God by our negative thinking.

"Draw nigh to God, and he will draw nigh to you."

You are all familiar with the story of the prodigal son. No doubt the father of the prodigal son knew where the son was at all times. Distances were not so great in those days, and it was not so easy to hide oneself from the world. But the father did not leave his family and friends and flocks to go in search of his son and bring him back to the fold. No, indeed. He waited for his son to return to him; and we are told that when he saw him "afar off" he planned many delightful things for his reception, even as our heavenly Father prepares many delightful things for us the instant we turn from things of the world that annoy us—the husks and the swine—and return to the peace and security of our Father's house, to the unshakable knowledge that the Father knows all things. He knows our wants and needs and is always supplying them in the invisible. Our blessings and thanks and our acknowledgment of the Father's goodness and power and love bring these things forth into manifestation, into the visible world about us.

Let me give you a concrete example of how the Father works when we return to Him.

Caroline was sick. She had been sick a long time, so long in fact that she had become discouraged. At the beginning of her illness she had turned to Truth and tried to believe that God was her health, that if her own negative thoughts had created her sickness she could by reversing her thoughts gain back her health, that all things were possible with God, that as a child of God she was entitled to health, and that it was God's will for her to be strong and well and happy.

But when the sickness continued over a period of weeks she slowly gave way to it, declaring that it was probably God's will that she should be sick; that He was probably punishing her for not acknowledging Him until her need was great.

One day when she was feeling particularly discouraged a friend of her mother's living in a distant city came to town and dropped in to see her. Mrs. Marks had been informed of Caroline's sickness, but when she entered the room she did not mention it, and Caroline, a little piqued, informed her that she was never going to get well.

"I have lost my faith in God," she said plaintively.

"That is sad," Mrs. Marks said slowly. "Have you also lost faith in your doctor, Caroline?"

"No-o," Caroline said slowly. "He has promised to cure me. But he does seem terribly slow." Her voice dragged with the weariness of the sick.

Mrs. Marks smiled. "Yet even with his slowness you still have faith in him?"

"Yes," Caroline said. "One can't lose faith in one's doctor."

Mrs. Marks leaned suddenly close to Caroline. "How would you feel if God in the guise of your doctor came into the room this instant and said, 'Caroline, here is your health, in loving-kindness I give it to you for your unwavering faith in me.' What would you do?"

"Why—why," Caroline stammered, "I would feel so thrilled that at last I was to be relieved of this horrid illness. I would feel so joyous and uplifted and delighted that the knowledge would lift me right out of this bed, and I would be rid of this mean old sickness forever." Her eyes glowed; for the first time in weeks

her cheeks were tinged with color. She sat suddenly up in bed. "Mrs. Marks," she cried, "I am healed! I felt the sickness leave me! It was like dropping a heavy cloak from my shoulders. I want to get up and dress. I am well, thank God, I am well!"

The remarkable thing about this story is that it is true. In the instant that Caroline forgot her illness, let go of it—came unto God—healing was hers. Within a week she was up and going about her daily business, cured completely of her malady.

The minute you take your mind off illness and center it on God, joy, happiness, delight, you are healed. You have moved over to God and He has given you the desire of your heart.

If you are going to heed the call "Come unto me" you must cease listening to any other call. If you are to know the power of God and bring it into manifestation in your life you must give up all belief in an opposite power. If God is to be the one reality in your life you must give up all belief in the reality of disease or lack. In prayer you must enter the high consciousness in which you behold yourself freed from every belief in negative things.

God has provided for the most minute needs of our daily life. If we lack anything it is because we have not used our mind to make the right contact with God-Mind.

Most of us rush around trying to work out our problems in our own way, with one idea in mind, the material thing we seek. We need to devote more time to silent meditation. To be patient and let our desire grow into visibility while we are doing the necessary work for its fulfillment on the physical plane. "My Father worketh even until now, and I work." The ideas

that come to us must be used. We take our ideas and go to God. "I can do all things in him that strengtheneth me." Then we must be alert to do the things that come to us to do. We must be cheerful and confident in the doing, sure of results.

We must expect a change to occur in ourselves when we pray or go to God. We should not pray for certain things to happen just to please our whims. We should pray for our consciousness to be enlarged and our activities increased to the point where we are able to do the will of God and work in harmony with the good that He has already created for us.

Say often, "Divine love is now working through me to adjust all the details of my life."

When you are in need of love or wisdom or health or supply, don't stand afar off and beg God to give you these things. Get close to God. Move over to Him, just as you move over to the tree when you want the benefit of its shade. We move over to God through the action of our mind. We accept the thing mentally, that is our action of "moving over," and the thing is manifested: we receive the shade or whatever good thing which we desire.

The way to reach God is to discover Him within yourself. Believe in your close relationship to Him. Say often, "I and the Father are one." Say it until you consciously believe it, until it becomes a part of you.

When you ask for God's help, know that it is always yours if you keep yourself attuned to God and the good He is continually offering you. Then do not forget to give thanks that you have received it. Know, "God is my strength and my power and He maketh my way perfect."

We are not promised the Father's attention when

we merely moan and beg and cry out and wish for power. Did Jesus perform His healing by wishing that He had the power to do it? No. God gave Him the power, so why should He not use it when all He was required to do was to lay hold of it, to recognize: "I and the Father are one." "Come unto me. . . . and I will give you rest."

"Come unto me." Where? God the all-powerful healer is within you, in every part of you, in your mind, in your body, in your affairs.

"Be still, and know that I am God." God acts from within outward, from the invisible Godhead to visibility, working perfectly, thoroughly, completely, to bring forth perfection in us His children. Say often:

I am one with infinite wisdom. I know just what to do.

"Thine, O Jehovah, is the greatness and the power."

God faith increases in us as we use it. Every moment, every hour, every day, in every situation that confronts us we should know and believe:

"All things I am, can do, and be,
Through Christ, the Truth, that is in me."

His blessing rests upon me now. I am one with His infinite Spirit of wholeness and perfection.

I am His son, the only-begotten of my Father. I have called and He has answered.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

Pray for Victory

Mind and Miracle

BY FRED A. BARROW

WHAT IS A MIRACLE?

From George Crabb's "English Synonyms" we quote the following: "Miracle, in Latin *miraculum,* and *miror,* to wonder, comes from the Hebrew *merah,* seen, signifying that which strikes the sense." In other words, a miracle is some unusual and strange happening or event that mystifies the spectator and causes him to wonder. In my desk encyclopedia one of the definitions of a miracle is this: "An event which apparently does not conform to the known laws of nature." This definition is a judicious one, for it does not say that a miracle is an event that transcends or that violates the laws of nature, but only that in appearance it seems to conflict with those laws of nature with which we are acquainted. We know that our human senses can be deceived by appearances, and we also know that not all the laws of nature are known to us. Mysteries frequently stagger the human intellect, but Spirit guides to an explanation of the mysterious.

Now if the laws of nature, both known and unknown, are as constant and unchanging and eternal as we believe them to be and if they are forever in force, then those unusual events which cause men to wonder and to designate them as "miraculous" must of necessity conform to the laws of the universe. And the laws of the universe are inseparably connected with that good and great and powerful and universal principle which we call God, which principle, in the Epistle of James is considered to be incapable of "variation" or of "shad-

ow that is cast by turning." The laws of God, like God Himself, are steadfast and unchanging, and they cannot be transgressed either willfully or in ignorance with impunity. Moreover we know that obedience to these laws ever results beneficially to the world of men and things; for that too is a law. Man-made laws can be amended, revised, even repealed, but not the laws of God. In this eternal universe there never has been, nor can there ever be, any change in or suspension of universal law; therefore the unusual happenings or events that we call "miracles" must be in accord with natural or spiritual law. And who will draw the line of demarcation between natural and spiritual law? It is to gain knowledge and understanding, through mind, of the laws of the universe that Truth seekers toil. The Psalmist has well said:

"Blessed is the man that walketh not in the counsel
of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers:

But his delight is in the law of Jehovah;
And on his law doth he meditate day and night."

In his "Sovereignty of Ethics" Emerson has written this: "The one miracle which God works evermore is in Nature, and imparting himself to the mind." Yes, and it is through this mind born of God that man must seek explanations of the seemingly mysterious; it is by means of Spirit that he will and does discover the already existing laws of the universe and, by Spirit's guidance, makes use of them.

To a savage the voice of a man coming resonantly and clearly from a box not large enough to contain a jack rabbit would appear to be a miracle. But to most

of us, although we may not understand much about the transmission of sound, the radio is not a miracle, but is the result of the achievements of men who have given their minds to the understanding of and application of the laws governing sound and electrical energy. It is because men have given their minds to investigating the laws of the universe that so many seeming miracles have been performed. Their intellects, unguided by Spirit, never could have discovered those laws or made useful application of them. The advice "Give your mind to it" offered to anyone engaged in studious or constructive good works is excellent advice, for it is only the mind guided by Spirit that can solve all problems of science, of philosophy, and of religion. The mind, as Emerson indicated, has within it the essence of the Spirit of God, who knows and understands all things.

The mind can work seeming miracles, even as did the "mind . . . which was also in Christ Jesus." And in the working of those miracles He broke no natural laws, but made manifest other laws with which men were unfamiliar. As Jesus was without sin, and as sin is the transgression of the law, He could not have transgressed any universal law in the performance of His many deeds of healing and mercy, and yet have remained sinless. Transgression of those eternal laws of God cannot, under any circumstances, contribute to healing or to wholeness: they can be productive of sickness and unwholeness. Did not the simple words of the Master, at times addressed to those whom His Spirit had healed, "Go thy way; from henceforth sin no more," intimate that their ailments had resulted from some transgression. Obedience to the laws of God inevitably brings results of health and happiness.

I would define a miracle as a manifestation of some

law with which we are not acquainted, or of some power of which we are but vaguely aware.

How little men know, and how little men in general seek to know, about the power of the Mind or Spirit, that link between God and humanity. From the Brittanica article upon "Miracles" I give you this quotation from Matthew Arnold: "In one respect alone have the miracles recorded by the evangelists a more real ground than the mass of miracles of which we have the relation. Medical science has never gauged, perhaps never enough set itself to gauge the intimate connection between moral fault and disease. To what extent or in how many cases what is called illness is due to moral springs having been used amiss, whether by being overused, or by not being used sufficiently, we hardly at all know, and we too little inquire." Yes, and to what extent and in how many cases the mind has contributed to the cure of illnesses resulting from moral transgression, who can say? As a matter of fact we often subconsciously call upon Spirit for help, yet when the help comes we fail to recognize the source from whence it springs.

We read and hear of cures being wrought by faith, and we credit faith with such cures. But while faith is an essential factor in healing, it is not the only one. Actually it is the mind or Spirit that heals, though faith is contributory to the healing. When Christ used the words "Thy faith hath made thee whole," it was faith in Him and in His healing power that He meant. Faith in a nonexistent healing power would be a foolish sort of faith—like faith in a rabbit's foot or in a lucky penny. Nevertheless faith in the healing power of the Spirit of God is necessary to healing. Does a man seek water to quench his thirst, doubting that it has that

power? Will he stretch out his hand for the cup if he does not believe that its contents will assuage his thirst? Says the Psalmist:

"And call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me."

Neither matters of supply nor matters of healing are in any way miraculous; they work out according to the eternal laws of God and His universe. Through the Spirit that was in Him Jesus made manifest the Spirit's power to heal even such a dread disease as leprosy; and through that same Spirit He demonstrated the Spirit's power to bless with abundance, as witness Simon's great draught of fishes when he let down the net from his boat at the Master's direction. Jesus knew the laws of His Father's universe, and He used them to bring healing and supply.

Our mind does not work miracles or produce events that transcend the laws of the universe; it searches out those laws and applies them for the betterment and happiness of mankind and to the glory of the God of the universe.

The Nativity

Gloomy night embraced the place
Where the noble Infant lay.
The Babe looked up and showed His face;
In spite of darkness, it was day.
It was Thy day, Sweet! and did rise,
Not from the East, but from thine eyes.

—*Crashaw*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, December 6, 1942

UNITY SUBJECT—*The Things That Are Above.*

INTERNATIONAL SUBJECT—*The Meaning of Church Membership.*—Col. 3:1-17.

1. If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.

2. Set your mind on the things that are above, not on the things that are upon the earth.

3. For ye died, and your life is hid with Christ in God.

4. When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory.

5. Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry;

6. For which things' sake cometh the wrath of God upon the sons of disobedience:

7. Wherein ye also once walked, when ye lived in these things;

8. But now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth:

9. Lie not one to another; seeing that ye have put off the old man with his doings,

10. And have put on the new man, that is being renewed unto knowledge after the image of him that created him:

11. Where there cannot be Greek and Jew, circumcision

and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

12. Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering;

13. Forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye:

14. And above all these things *put on* love, which is the bond of perfectness.

15. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.

16. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God.

17. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

GOLDEN TEXT—*Now ye are the body of Christ, and severally members thereof.*—I Cor. 12:27.

SILENT PRAYER—*I seek by all means to have the mind of Christ.*

The Christ mind is established in the thought of God. Since it is the essence of the spiritual nature it is expressed in compassion, kindness, lowliness, meekness, long-suffering, forbearance, forgiveness, love, peace, thankfulness, constructiveness of every kind, wisdom, joy. All that makes for uplift of mind, body, or soul can rightly be placed in this list, which forms the framework of Truth to which the follower of the Christ adjusts himself. These qualities are acknowledged by all to be "the things that are above."

Higher things are reached by the mind only as the lower are left behind. Christ is "seated on the right hand of God"; that is, established without wavering or

changing in the habits of thought that lead to successful living. We become "set" in our ways of thinking or establish habits of thought in one of two ways: by feeling deeply or intensely with regard to the objects of our thought, or by willing to think the thoughts of our choice and developing them in accordance with our will and desire. The former is the traditional method of "conversion."

To be "moved by the Spirit" is a high incentive to conversion or change of mind. To be moved by the will to know the law of successful living and follow it is no less lofty. When the two are combined in the same individual a high measure of success is assured.

All who become aware of the indwelling Christ rise by reason of that awareness to a higher level of thought and feeling. To rise is inevitable for those who faithfully seek the Christ, for knowledge of this kind implies exaltation of consciousness.

The only valid reason for raising ourselves to the Christ consciousness is to busy ourselves making our expression on the higher level conformable with our heightened consciousness of inner truth. The only sign that we have arrived at Christ consciousness is familiarity on our part with the things that are above.

There can be no drifting with the current for those who aspire to the Christ consciousness. The mind or thoughts must be fixed on what we wish to realize and kept there until the thoughts have had time to shape themselves to the chosen mold. Future expression of the Christ is thus made easy.

To be of two minds on a certain subject means that one is in a state of indecision in regard to it and does not yet know his own mind on it. But it is impossible to be of two minds at once. This would violate

the unity of the individual, since no one can at the same time be fully conscious of the Christ Spirit and of the flesh. To awake to the truth of the indwelling Christ is to die to the lower nature. From that time forward our task is to manifest the Christ life and leave the dead to bury their dead.

The following of the law of God with the mind and the law of sin with the flesh is a passing phase of experience in the one who aspires to obey the "law of the Spirit of life in Christ Jesus." As he strives to follow the law of God it frees him at last from all conflict, leaving him in peace to follow his chosen way of thinking and living.

Like other laws, the law of the Spirit of life is rigid in its requirements and tolerates no lapses from obedience. The natural or flesh consciousness must be put away or divorced from thought and expression.

Putting off the old and putting on the new is more than changing one's thoughts of the moment. It is a wiping out of the old thoughts altogether, a dropping of them from mind as though they had never been, and a new beginning with compassion, kindness, and the other qualities that are to be our goals of achievement. These are to be "put on" through efforts at exercising or expressing them. They are to be worn as the habitual clothing of the mind. The peace of Christ, a state of complete detachment from self and complete devotion to the universal good, can be claimed and demonstrated by anyone who will make an effort to realize it. We let this peace rule our heart instead of letting the heart become a prey to anxiety and other destructive forms of negative thought.

The word of Christ or true word is the chief tool in the work of inner transformation. Thankfulness and

joy are other helps. Thinking, speaking, and acting in the name or consciousness of the power of Jesus Christ is the mightiest help of all and brings the surest rewards.

QUESTIONS

1. How is the Christ mind made manifest in us?
2. How is the mind "set" on "the things that are above"?
3. What is meant by the expression "raised . . . with Christ"?
4. What sign of the Christ consciousness in anyone is readily discernible?
5. Can anyone actually be of two minds on a subject?
6. How is the peace of Christ realized?

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Lesson 11, December 13, 1942

UNITY SUBJECT—*The Value of Integration.*

INTERNATIONAL SUBJECT—*The Value of the Church to the Social Order.*—Matt. 5:13-16; Mark 12:13-17; I Pet. 2:13-17.

13. Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

14. Ye are the light of the world. A city set on a hill cannot be hid.

15. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

16. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

13. And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.

14. And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth

teachest the way of God: Is it lawful to give tribute unto Cæsar, or not?

15. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why make ye trial of me? bring me a denarius, that I may see it.

16. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him Cæsar's.

17. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

13. Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme;

14. Or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.

15. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men:

16. As free, and not using your freedom for a cloak of wickedness, but as bondservants of God.

17. Honor all men. Love the brotherhood. Fear God. Honor the king.

GOLDEN TEXT—*Ye are the salt of the earth . . . Ye are the light of the world.*—Matt. 5:13, 14.

SILENT PRAYER—*The Christ in me is my strength and victory.*

At the present time both the earth and the kingdom of heaven suffer violence, and the violent are attempting to take both by force in order to appropriate to themselves the former and destroy faith in the latter. It is well therefore to examine the saving grace of Truth to find, if we may, how the kingdom of heaven may be preserved and made manifest in the earth.

The kingdom is as close at hand now as it was in the days of Jesus on earth. We now are as free to give it practical expression as He then was. The country that Jesus knew and loved was under the heel of the con-

queror and His people were in bondage to Rome. Their way was not easy nor their burden light, but Jesus Christ's way was both easy and light.

Thus far our country is free from foreign domination, but its freedom is challenged, while other countries whose love of freedom is equal to ours have lost the power to determine their own destiny. The time when nonresistance will be a virtue because it will mean compliance with the established order has not yet come. The time has come rather for him who has a purse, a wallet, or a cloak to surrender one or all and buy a sword, to the end that the Christ way of life may be free to develop and find full expression in the earth instead of failing of fulfillment.

This is a lesson on the value of the church to the social order. The church of Christ is the great body of humanity that believes in the fundamentals that underlie Jesus Christ's teachings. The church thus embraces far more than the members of any one organization or group of organizations having the Christian ethic as its basis. It may be that instead of losing its power under the persistent attacks of materialism and worldly might the church will grow more powerful, broader in scope, and more inclusive instead of more exclusive. It will mean the universal communion of those who are moved by the Spirit of the Christ, not the close communion of a past age.

Two swords are needed by every follower of the Christ at the present time. First is the keen blade of duty whetted to razor edge and fit to pierce the dead mass of sloth that has impacted itself around men's false sense of security and selfish ease. We need a new conviction, the conviction that what is to be will be only as we bring it to pass by our own initiative and

eager compliance with the Holy Spirit of right action, which means concerted action to the rightly desired end. On the negative side we must realize that what is to be will be only through our individual and mass failure to realize our duty and fully discharge it.

The second sword is the sword of the Spirit, the word of God. This is the creative word of Truth before which all lesser semblances of power must give way. No other weapon can equal in sharpness this two-edged sword that proceeded out of the mouth of "the Living one," Jesus Christ, who revealed to John the Revelator the meaning of the words "Ye are the light of the world."

Integration is a matter of giving oneself wholeheartedly and unreservedly to the cause that commands one's allegiance. Integration in the cause of the Christ requires a concentration of all one's energies on the gaining of the Christ consciousness. This is a desirable end in itself, but it has by-products that appeal to those who are of a practical turn. To be good a thing must be good for something; otherwise negation offsets it and what would under constructive circumstances be gain is counterbalanced and its effect lost.

Salt is good for preserving food and also for bringing out its flavor, but if its saltiness should be lost it would have no value as a seasoning. Likewise the qualities in man that act as preservatives of character and give life zest and flavor need to be developed and brought out. The zeal for Truth that we gain through the Christ consciousness must be given full expression.

Understanding is the faculty in us that is capable of the highest development. "Ye are the light of the world." The Christ is the light of the world for everyone who is sincerely trying to develop the Christ con-

sciousness in himself. When it is accompanied by love, as it always is in the Christ, understanding is the supreme gift of God.

QUESTIONS

1. What is the church of Christ?
2. What two swords are necessary to the one who would preserve the ideal of the Christ?
3. What is the "sword of the Spirit" in everyday practical terms?
4. What is meant by integration in the cause of the Christ?
5. How may the Christ mind be compared with salt?
6. Who is designated by the words "Ye are the light of the world"?

Lesson 12, December 20, 1942

UNITY SUBJECT—*The Dawn of Spiritual Understanding.*

INTERNATIONAL SUBJECT—*The Birth of Jesus.*—Luke 2:8-20.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.
9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.
10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:
11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.
12. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.
13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14. Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17. And when they saw it, they made known concerning the saying which was spoken to them about this child.

18. And all that heard it wondered at the things which were spoken unto them by the shepherds.

19. But Mary kept all these sayings, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

GOLDEN TEXT—*Thou shalt call his name* JESUS; *for it is he that shall save his people from their sins.* —Matt. 1:21.

SILENT PRAYER—*I see the glory of the Christ as my rightful heritage.*

The idea that the true nature of all men is divine because its origin is in God comes to us first as a faint conception of our possibilities only. In the beginning we do nothing about this idea except to hold it in mind, meditating on what it might mean if it could be made true in actuality as well as in the ideal.

A time comes however when we decide to make the idea actually come true. This decision represents the birth of the Christ in the heart and mind of man.

Our higher and better side is developed by the thought that we give it and by our aspiration to make this side characteristic of us. We may not at first understand how to express the ideal in practical fashion, for the ideal seems incapable of adaptation to the affairs of everyday life. The "babe wrapped in swaddling

clothes, and lying in a manger" seems an impotent symbol of the divine-idea man yet such is the original conception of this divine-man or Christ-man idea in consciousness. It is a symbol of unlimited potentiality, even though the method of its manifestation is a mystery. The shepherds keeping watch over their flocks by night symbolize protecting thoughts.

The first reaction of the heart to the thought of our divine nature is one of joy. "Behold, I bring you good tidings of great joy which shall be to all the people." Not one chosen people, not one blood, but all the people. Our whole being is uplifted and responds to the stimulating thought of things to come that are better than anything we have so far known. We need not live in ignorance or materiality. Regeneration is possible to us.

Our second reaction is enlightenment. Since God is light or complete understanding of Truth and the power to apply it, "the glory of the Lord" shines round about the idea that we are of a truth divine even when it first enters our consciousness. The result is exaltation: "a multitude of the heavenly host [high spiritual ideas and aspirations] praising God, and saying,

"Glory to God in the highest."

In the highest reaches of mind, heart, and soul we are always conscious of praising or glorifying God.

When the Christ in us awakes to newness of life we are not content to experience exaltation alone. Instead we reach down into the substance of Truth and prove the reality of what we have experienced. We wish to trace the mood of exaltation to its source. "When the angels went away from them into heaven, the shepherds said one to another, Let us now go even

unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us." Bethlehem means "house of bread" and symbolizes the abiding place of substance. The Christ life in the regenerate man is as substantial a fact as man's place in society as a citizen, a son, a husband, or a father.

The "Lord" or spiritual I AM makes known to us the truth of the new birth, but before we can understand its meaning we must prove it to ourselves. "They came with haste, and found both Mary and Joseph, and the babe lying in the manger." The union of love and wisdom in mind produces the Christ idea. At first the idea seems out of place in a material or matter-of-fact mind (the babe lay in a feeding trough for animals), but by degrees it fills the whole mind, the external interests as well as the inner mental life, and man undertakes to put what he has experienced into usable form.

Before an experience can be practically helpful it must impress the heart or soul deeply enough to find permanent lodgment. Mary (the soul) "kept all these sayings, pondering them in her heart." A truth does not dawn on the mind fully until it is meditated upon, and we miss the lesson it would thus teach us. Meditation opens up a wealth of hitherto unsuspected detail so that we come to see a truth or an experience from all sides instead of from one angle alone.

Sheep represent thoughts and also the natural life that flows into man's consciousness from Spirit. This pure, innocent, guileless life is conserved by our interest, attention, and desire. These powers are represented by the shepherds who returned after satisfying themselves of the truth of their vision. Following a season of uplift we return to our habitual thoughts, but with new

understanding and greater power to realize what is true and to apply it to our everyday affairs.

QUESTIONS

1. What represents the birth of the Christ in the mind and heart of man?
2. What does the "babe wrapped in swaddling clothes, and lying in a manger" mean in terms of everyday life?
3. Why is great joy to all people proclaimed?
4. What typifies the exaltation that we feel when we first awake to the thought that our origin is divine?
5. What does the union of love and wisdom accomplish in the mind of man?
6. How must an experience be made practically helpful?

Lesson 13, December 27, 1942

UNITY SUBJECT—*Practicing the Christ Principle.*

INTERNATIONAL SUBJECT—*Dynamic Christian Living.*
—Rom. 12:1-3, 9-21.

1. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service.

2. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

3. For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith.

9. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.

10. In love of the brethren be tenderly affectioned one to another; in honor preferring one another;

11. In diligence not slothful; fervent in spirit; serving the Lord;

12. Rejoicing in hope; patient in tribulation; continuing stedfastly in prayer;

13. Communicating to the necessities of the saints; given to hospitality.

14. Bless them that persecute you; bless, and curse not.

15. Rejoice with them that rejoice; weep with them that weep.

16. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits.

17. Render to no man evil for evil. Take thought for things honorable in the sight of all men.

18. If it be possible, as much as in you lieth, be at peace with all men.

19. Avenge not yourselves, beloved, but give place unto the wrath *of God:* for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.

20. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head.

21. Be not overcome of evil, but overcome evil with good.

GOLDEN TEXT—*Be not overcome of evil, but overcome evil with good.*—Rom. 12:21.

SILENT PRAYER—*I practice each day expressing the Spirit of love and good will that is within me.*

The life that is acceptable to God is defined in detail in this lesson. It is the sacrificial life.

To offer the body to God is to make it an instrument through which we render spiritual service. This is the true function of the body. The body that is fashioned according to this world is an instrument of the senses, a prey to intemperate desires, false appetites, and uncontrolled emotions, and therefore inevitably subject to disease and death. The body that is an instrument of Spirit is a transformed body, and the transformation has been wrought by the renewing of the mind after

the divine pattern—"in our image, after our likeness."

No one need be left in doubt of what the divine will for him is. By renewing his mind according to the Christ pattern he proves "what is the good and acceptable and perfect will of God" for himself. One's sense of guidance consists in one's confidence or wisdom with respect to the rightness of the course that one elects to follow. This confidence is founded on the indwelling Christ principle and must be renewed from day to day; hence one remains humble from the necessity of waiting upon God for one's daily supply of wisdom. When one's confidence is based on personality and not on God, one thinks more highly of oneself than one is justified in doing.

The measure of a man's faith in God is the measure of his confidence or lack of confidence in the appraisal he makes of himself. To know oneself as a son of God is not to overestimate one's true nature, but to recognize and acknowledge the truth in the Christ consciousness. To claim sonship to God and at the same time follow the way of the world is to be a victim of self-deception.

We present our body a living sacrifice to God when we recognize life, health, and strength as its inalienable state and refuse in our thoughts to entertain disease, weakness, discord, or imperfection of any kind as belonging to it permanently or otherwise. We serve God truly when we express the divine qualities, among which love, joy, and peace are paramount, and cleave to what is good, allowing no place in our thoughts for evil as a reality. If we see evil at all it is as we see things in a dream, where all is transient.

Love is without hypocrisy when it is the dominant spirit that rises to meet others without respect to person.

The Christ love embraces the whole individual within its scope, letting the self drop entirely from sight. Among those of like interests outer harmony is to be expected, but a condition of inner harmony extends the radius of peace and good will to cover the entire range of human relations.

Sloth has no place in spiritual service. The one whose life is hid with Christ is active. Enthusiasm, diligence, and service to the utmost of one's ability quicken the mind and make it susceptible to the Spirit of power. Hope lightens the load by relieving the mind of foreboding and giving the thinker a lively anticipation of good to come. Steadfastness in prayer is an expression of the faith that will not acknowledge defeat but that continues to cherish the law until the blessing comes.

Generosity prepares the mind and body of man for living sacrifice by training the mind to share its good and the body to obey the commands of the mind.

Blessing is the ripened fruit of the Christ love and understanding. He who can bless those who curse him possesses the Christ Spirit in undeniable form.

One sign of self-dominion is the ability to enter into the interests of others. Those who can rejoice in the joy of others and take thought for the comfort and relief of the victims of negation have entered into the universal life consciousness and can know narrowness no more. To "be of the same mind one toward another" is easy for them, and they know the humility that is a part of true greatness.

The constructive tenor of thought removes temptation to self-conceit and puts beyond our consideration the question of paying another back in his own coin. The Christ-conscious man pays back in the true coin of the realm of good. In so far as his relations with others

depends upon his own reaction he lives at peace with all men.

To abide in the Christ consciousness we must learn to rise above resentment and intrust the vindication of our acts and motives to the one power that alone is equal to the task of making complete recompense in divine order. When we return active good for active evil, and to it add the grace of complete forgiveness, we are overcomers indeed.

QUESTIONS

1. How do we make our body a living sacrifice?
2. How is the body transformed from flesh to spiritual substance?
3. Is it possible to be so guided by Divine Mind that we are able to prove what the divine will is with respect to ourselves?
4. Is the life that is "hid with Christ" active or inactive?
5. What is one sure sign that one has attained self-dominion?
6. Is our ability to live at peace with all men conditioned by the measure of their ability to do likewise, or is it entirely unconditioned?

The Comforter

O blessed Comforter,
Spirit divine!
Thou omnipresent One,
About me shine,
Revealing Truth to me,
The Truth that sets me free
When in Thy light I see,
Spirit divine.

—Isabella G. Gould

His Spirit Shines

BY GOUVERNEUR REPLOGLE

Deep pools of night
Among snow-covered dunes
Illumined and white,
Reflecting the radiance
From afar
Of a guiding light,
A star
Three men robed in wisdom
Across the endless, weary dunes
Follow steadily a radiance
That outshines the luminous moons.
Dawn finds them in adoration,
Kneeling humbly before the light,
Of the blessing of creation.
Christ is born;
And within all men reflected,
His Spirit shines forever bright.

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820 Walnut Street, KANSAS CITY, MO.

Dedication and Covenant.

We, Charles Fillmore and Myrtle Fillmore, husband and wife, hereby dedicate ourselves, our time, our money, all we have and all we expect to have, to the Spirit of Truth, and through it, to the Society of Silent Unity.

It being understood and agreed that the Said Spirit of Truth shall render unto us an equivalent for this dedication, in peace of mind, health of body, wisdom, understanding, love, life and an abundant supply of all things necessary to meet every want without our making any of these things the object of our existence.

In the presence of the Conscious Mind of Christ Jesus, this 7th day of December A.D. 1892.

Charles Fillmore.
Myrtle Fillmore

This dedication and covenant, penned on December 7, 1892, by Charles Fillmore, and signed by him and by Myrtle Fillmore, his wife, cofounders of the Unity School of Christianity, is an inspiration to the hundreds of Unity workers who carry on today guided in their ministry by the Spirit of truth.

Two Dates

BY AILEEN MUIR OWENS

DECEMBER 7: LAST YEAR. Pearl Harbor! Known round the world.

December 7: fifty years ago. "Dedication and Covenant." Known to only: Charles Fillmore, Myrtle Fillmore—and God.

We first knew of the Dedication and Covenant when this year it became a part of our historical archives. It was inevitable that the date on the document should incite the imagination and provoke comparisons.

"Why, look, December 7," we exclaimed. "Exactly forty-nine years before Pearl Harbor!"

What contrasting events: Consecration to God and His good ways. Unheralded and unjustified attack on a peace-loving people.

But perhaps the outcomes of the two events will not be so unlike.

Fifty years ago Charles and Myrtle Fillmore consciously took a stand that we all might well take—Jesus Christ took it two thousand years ago—a selfless Godlike stand that inspires man to look after his brother, to educate him, to awaken him to his unlimited possibilities as a child of God.

Difficulties, we now realize, accumulate in the world when not enough persons of fine and generous instinct attend to enlarging the sphere of the Christ influence. Many are needed.

The Dedication and Covenant, composed and signed by Charles and Myrtle Fillmore, inspired them to work toward a noble goal: the establishment of the kingdom

of God on the earth—even as Jesus promised.

Their recommendations are now known to the world over simply as Unity. Unity, the good influence, abiding in men as peace and courage and love.

Pearl Harbor? Pearl Harbor came as disaster. It remained as incentive.

Pearl Harbor roused men from their lethargy, weaned them from personal and pointless pursuits, awakened in them the desire to make of themselves fit channels for the inflow and outflow of divine purpose and power in order that all men may be free to fulfill their Christlike destiny. Pearl Harbor inspired men—millions of them—to work toward a noble goal. And back of the determination to win a military victory is the determination to attain a moral and spiritual triumph. Yes, December 7 is a memorable date.

December 7, 1892! Two great and humble people saying in effect: "All this sorrow and suffering is unnecessary. Let us help establish heaven on this earth."

December 7, 1941! Millions of great and humble people joining in the refrain: "All this war and destruction is unnecessary. Let us win peace and establish heaven on this earth."

December 7, 1942! We—you and I—are saying:

I, child of God, hereby dedicate all I am and have to the Spirit of truth, to God, to the welfare of my fellows, to the righteousness of a new world now rising out of the old.

Pray for Victory

Silent UNITY

I walk in the light of my newborn Christ.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Health and Prosperity

BY CHARLES FILLMORE

YOU ARE doubtless asking what the "new birth" has to do with health and prosperity. The answer is that the new birth is preceded by healing and prosperity. When the creative law is fulfilled man becomes healthy and prosperous, for health and prosperity are part of that perfection which is fundamental in the divine plan. The divine plan for man and the universe made no provision for sickness or poverty. The architect of a building makes no allowance for the mistakes of a careless contractor, nor for the poor material the contractor may attempt to use. The plan is perfect, and the completed structure is like it when the plan is faithfully followed.

So God planned man, and in the language of Job said unto him:

"Deck thyself now with excellency and dignity;
And array thyself with honor and majesty. . . .
Then will I also confess of thee
That thine own right hand can save thee."

Jehovah God is "the Word" of Elohim God through whom man and all things are made. "In him was life; and the life was the light of men." This perfect-pattern man, Jehovah God, is Elohim God's son, through whom He pours life and light into all men who ask for and believe in Him. We have not discerned this great truth nor followed the law through which it is made manifest in us; and the consequence is a race in which the sick and the poor clamor for help.

When all do discover the restorative power of Je-

hovah God, our first call is for health and prosperity. The divine plan describes a perfect natural man, to be followed by a superman; hence it is within the law, and part of it, that we first be made perfect physically.

However the evolutionary law of Being reaches far, far beyond the physical healing of man. Physical perfection is preliminary to the manifestation of a man with a life span of transcendent length and with abilities far beyond the imagination of any man now in human form. This man of the heavens, whom we idealize and hope to be like, was demonstrated by Jesus Christ, whose life is a symbolical representation of what man must go through in transfiguring the natural into the divine.

It is not of vital importance to a follower of Jesus whether He was a member of our human family who had attained the divine level in His evolution, or whether He was the incarnation of a divine man whom God in His love sent to save a dying race. His teaching and His demonstration over death are proof sufficient that He is a safe guide, and the immediate help that comes to those who accept Him as a teacher and healer proves beyond all doubt that He is all that He claims to be in the four Gospels and all that is claimed for Him by His enthusiastic followers.

The Jewish rabbis had long promised their people a deliverer, a Messiah, but when He came in the guise of a humble carpenter in despised Nazareth they refused to believe that it was He. One of the large lessons that religious people must learn is that spiritual majesty is usually veiled in a simple mind.

So we find that Jesus is one who has attained and manifests God's idea of His ideal Son and that such attainment is open to anyone. Jesus attained the Christ

consciousness by learning the law of life; a law that casts out negative thoughts and enthrones the positive.

We have misunderstood much of Jesus' teaching and His demonstrations, especially His change from the personal to the spiritual body at the Crucifixion. It is almost universally taught that Jesus died on the cross and went to heaven, when the fact is that His crucifixion failed to kill Him. The accounts of His crucifixion tell this so plainly that there can be no other conclusion. He assured His disciples that He would restore life to His body; and this was the climax of His great work and proof that He had a life-giving power beyond that of the average man.

Not only did Jesus show Himself to many persons even after His crucifixion but thousands have testified since then to having seen and talked with Him. In the face of these facts and the many promises He made that He would impart like powers to those who follow Him in Spirit, it behooves us to study carefully and apply faithfully the rules He taught.

Undoubtedly Jesus had an unusually refined body, the result of a superconception. Theologians have wrangled over this point but have never explained it scientifically because of the miraculous element they always inject into it. Mary was a psychic and very devotional. In her ecstasies she broke through into the psychical life which made contact with the divine (Holy Spirit) and she conceived in an unusual but perfectly scientific way.

The Child brought forth by Mary opened up a possibility of the reproduction in us of the Christ principle, and it is in this very vital possibility that we are most interested. Christianity teaches that we are to be transformed into His likeness in a way we know not,

in the "way" He was, and we shall know this way if we follow Him.

Jesus taught in parables and even His life was a parable. Then Mary, His mother, and Joseph, His father, were symbols; and so all the events of His life.

Mary, the virgin mother, represents a pure state of mind that ponders spiritual things in her heart and believes in revelations from angels and messengers from God. Her consciousness is so strong that she awakens the ultramicroscopic germs of life, and they multiply in her body.

Joseph represents the outer mind that practices obedience to the Lord, gained in dreams and external symbols.

Nazareth, their home, represents the commonplace if not unfavorable environment in which the spiritually minded are usually found.

Going up to Jerusalem to be enrolled, as was the custom in that day, illustrates the conformity to man-made law. "Render . . . unto Cæsar the things that are Cæsar's."

Although the new body is essentially physical ("she . . . laid him in a manger") it would not be recognized or be given room by those who provide such accommodations ("there was no room for them in the inn").

Not all persons grow with the same degree of spiritual power, understanding, and love as they develop the Christ body. Jesus said that the least in the kingdom of heaven were greater than John the Baptist, who represents the natural man. Some persons become spiritually fanatical and others acquire the inflated ego as they realize they are growing in knowledge beyond the common herd. The wise unfold their souls patiently and understandingly. This is represented by the shep-

herds watching their flocks by night. The flocks represent our thoughts, of which the soul is formed.

In Oriental countries every sheep has a name, which the shepherd knows and uses in guiding the flock to water and pasture. So in the development of the soul the I AM instructs its thought people, inspires them with faith and the fearlessness of the almighty God presence. As the shepherd protects his sheep from the savagery of the jungle so man must protect his thoughts from destructive beastly ideas. As Jesus sometimes prayed all night so the follower of the Master may find it necessary to be patient in prayer.

HEALING THOUGHT

I am conscious of the new Christ life manifesting itself in me as health and perfection.

PROSPERITY THOUGHT

Wisdom reveals the riches of the Christ life, and I am divinely supplied.

(Use from December 20 to January 19)

Will power does not change men; time does not change men; Christ does. Therefore "let that mind be in you which was also in Christ Jesus."
—HENRY DRUMMOND

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

WORDS CAN never tell what is in my heart, for when I called Silent Unity at Kansas City at two o'clock Sunday morning, I was in so very much misery that I was ready to go to hospital. I hesitate to bother anyone at such an hour, but something told me call Silent Unity. When such a sweet voice came in, I never before learned an affirmation in so short a time, and my healing was complete within thirty minutes. At first I could not lie down, but soon I did, relaxing perfectly and soon going to sleep. I woke up feeling as if I had had a bath within and with the feeling of peace and cleanliness within. It is the most beautiful experience of my life. —*Mrs. G. M., Oklahoma.*

Filled with Plenty

WE ARE SO grateful to you for the demonstration we have just made. I had asked your help in selling a lake cottage, but instead of selling the cottage we sold some city property that was heavily mortgaged and was a worry to us.

We did not think it possible to sell this property

until we got the mortgage reduced. However we discussed this with the real-estate company, and they found a buyer almost immediately. The property was just the type of home the people were looking for, and they gave us cash for our equity and assumed the balance of the mortgage. We gave thanks at once to God and Silent Unity.—*E. M., Michigan.*

SOME MONTHS ago I wrote to you regarding my husband's difficulty in getting employment. He had been out of work for about six years. He was most discouraged, for each time he made application for a position he was told he was too old. Months went by, after I had written you, and suddenly things changed. He is now working and has been assigned to a very responsible position.

I wish words could express my deep gratitude to our heavenly Father for guiding us through the hand of Unity. My thoughts and prayers are with you.—*M. K., Honolulu.*

He Shall Have Abundance

I WANT TO thank you for the wonderful guidance and help I got from Unity in securing a position.

For years I had been employed part time in a difficult job that had no future. After I had discovered Unity I knew that I had not really done anything in the right way to better myself. I then put my entire faith in God, and from that minute I seemed to know something was encouraging me. I asked Silent Unity for prayers and wrote for a prosperity bank.

The day after I received an answer from Silent Unity and received my bank I was called for an interview. I went, full of courage and hope that was un-

usual for me, and I was hired over a hundred applicants. Some of them apparently had more to offer in the way of schooling than I had, but I knew as I sat there that Christ was working in and through me. I kept saying the first affirmation which came to my mind: "Let go and let God do it." I am now working five days a week at a salary practically doubled. If this had been told me a year ago I could not have believed such a thing were possible. Now I know that with God's help anything is possible.—*L. McD., New York.*

Search the Scriptures

MAY I tell you that since I sent in my last answers to the correspondence school my home has been brought into oneness again after a five-month separation. My health is steadily improving, and divine order is being established in all my affairs.—*N. I. G., California.*

I AM GETTING a good deal of help from this course. My life is broadening and more and more becoming a channel of good, and more and more do I have the opportunity to help others. I am looking forward eagerly to the next lesson.—*B. F. B., New York.*

My Help Cometh from Jehovah

INCLOSED find one dollar for a renewal subscription for UNITY. I have taken this magazine since 1916. I had the privilege of telling Mr. and Mrs. Fillmore personally when they were here that I owe all I am today to the Unity teachings—health, happiness, and supply to meet my needs; and all this in spite of the fact that I was told by doctors that even if I ever recovered from nervous prostration and its complications I could never

work again or be of use in the world. I always pray for your continued success.—*W. F. P., Ohio.*

IT SEEMED to me as though the last issue of *Daily Word,* UNITY, and *Progress* magazine was extra rich in food for thought.—*Mrs. G. E. E., California.*

Free from Care

I HAVE never been beset with the fears to which most people are susceptible, but a few still remain in my subconscious, I suppose, and one is a fear of wasps and bees. Yesterday I believe that last enemy was conquered in the following manner:

My niece very much wished me to inspect a house she contemplated purchasing and to give my opinion as to its suitability for her family as well as to suggest decorating plans. While walking through the second floor, I walked out on the porch floor made of slats of wood with small spaces in between. I had taken only one or two steps when she excitedly shouted, "Look out for the wasps' nest!" I ran indoors, only to be followed by a swarm of wasps around my left foot, and simultaneously I felt many stings in that region.

I succeeded in beating the wasps off, but the sharp pains remained. Both my niece and I looked quietly at each other and began our affirmations. I walked back to my car, drove it about five miles, and by the time I reached my niece's home there was neither sting nor swelling on my foot. Several hours later, when my stocking was removed, only three red spots were visible to remind me of the experience, and today even they are not noticeable. All through this episode I felt nothing but delight at having the opportunity afforded me to banish that fear hangover once and for all, and to add

a spectacular demonstration to the many I have already experienced since becoming interested in Unity about eight months ago.—*Mrs. W. C. S., New York.*

He Is My Refuge

FIVE YEARS ago I was slowly passing away with tuberculosis in our State sanitarium. I wrote to you for prayer. Today every dreadful symptom has entirely disappeared, and perfect health is manifest instead.

Even when I seemed to be down and out I believed God's promises and the teachings of Unity, so I tithed of the meager means that came into my hands. I have prospered beyond my wildest dreams. When it seemed that there was no way to make a living, God opened the way. My every material need has been met, including unexpected trips and vacations. I have a closet full of lovely clothes that would delight any girl.

Everyday living is taking on new meaning as I try to solve problems the Truth way. Recently a job came to my brother through believing, when it seemed impossible to find one. My brother graduated from high school last spring and looked everywhere for employment, but was told there were no vacancies. As weeks went by he grew disappointed and discouraged and sat around the house.

I decided that right then was the time to put my Truth principles to work and create his position by creating the right thoughts about him. It was easy to bless him many times a day and think of him as ambitious, a good worker, and happy in filling a job satisfactorily. My efforts were wonderfully rewarded when one evening recently the phone rang, and my brother was asked if he would be interested in a job in a large store. It

is clean work, close enough to home for him to come home for his meals. The salary is large enough to meet all his needs and enable him to save for college expenses.

Keep up the good work you are doing to spread the gospel for practical living.—*A. B., West Virginia.*

His Truth Is a Shield

WE HEAR many wonderful stories of God's answer to prayer in the great crises of life, but sometimes I think His loving care in smoothing out little troubles and annoyances is even more wonderful. We should never fear that any occurrence is too trivial to bring to God's attention. When we are really living according to Truth, God is so much a part of our being that we instinctively turn to Him for every need great or small. While trying recently to park my car in a rather small space I caught the rear bumper on the front bumper of the car back of me. I got out and took a look and saw that it was impossible for me to separate the bumpers without help. There was no garage or service station in sight, and I could not see anyone on the sidewalk that I might call upon. For a moment I despaired. Then I quietly got back into my car and said, "Father, send someone to help me."

I was standing immediately in front of the composing room of a large metropolitan newspaper. Instantly, as if I had shouted my need aloud, one of the printers left his work, came out of the building, and without a word pulled the two bumpers apart. I thanked him from the bottom of my heart. He merely nodded and went back to his work. God sent that man to me.—*J. N. B., California.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Is it Christlike for a minister to stand in a pulpit and broadcast someone's personal affairs to the whole congregation? Fifty years ago I made a mistake. Now this preacher has unearthed it. I do not have the courage to go back to church and face some who have known me since my school days.—*From a letter received by Silent Unity.*

We do not believe that the minister you mention told your personal affairs in order to cause you unhappiness. Are you sure that he really revealed your name? It may not have been you that he was referring to at all. Every person has made mistakes and may think others know of them, but this is often not the case. Other people are too much concerned with their own affairs to be concerned about someone else.

You say in your letter that this minister is young enough to be your son. Think then how unlikely it is that he would know of something you did fifty years ago and how less likely that he would tell it.

The fact that you had set yourself free from thoughts of self-condemnation before this incident in your church gives us assurance that you now can erase this memory completely. God has forgiven you, you may be sure. We feel sure that there is no condemnation for you among the church members and that you should not feel that you cannot face them. Know that the love and goodness of God are always with you and will help you.

I have been very angry about the way the girl to whom my son is engaged has treated me since he left. He asked us both to be kind to each other, and I have done my part not wanting to do it, for I really do not like her. But she has simply neglected me. In my letters to my son I have told him this and added—unkindly, I know—that I would not do any more for her. Now my son does not write to me. I do not want him to marry her. Of course that is wrong. But what can I do?—*From a letter received by Silent Unity.*

We are praying earnestly and continually for understanding, harmony, and happiness for you and your son. We know you realize that regardless of how much a mother loves her child or wants to take over life's challenges and problems for him, it cannot be done. Each must make his own choices, learn by his own mistakes, and develop his own understanding and wisdom in his own way.

God works through your son constantly for good, and if his inclinations do not seem right or logical to you, it does not mean that he is wrong or is making a mistake. His own soul will lead him through the experiences he needs for his growth in wisdom.

However you can be of inestimable help to him now by forgiving yourself, if you think perhaps you have not quite measured up; by wholly and unreservedly forgiving him for any inconsiderateness you think he may have shown you, and by starting to see him as motivated by God's love and wisdom. In such an attitude of mind you will stimulate and call forth the wisdom of God in him and he will choose the way that will lead him to his highest good and happiness. Trust God working through your boy. That is all that you need do to insure his happiness and success.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LM) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 226 E Spruce

Long Beach—Louise Newman, Unity, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 635 S Manhattan Pl; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3689 Sixth

Sacramento—Naomi Anderson, Unity, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity, 126 Post

Santa Ana—Louise Newman, Unity, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LM) Unity, Savoy hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity, DeGraff bldg

Denver—Ethel Burkle, Unity, 1555 Race

CONNECTICUT

Hartford—Harriet G. Gilbert, Unity, Brown Thomas bldg

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, West Coast hotel

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LM) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 503 S Orange

St Petersburg—Louise Beaty (LM) Unity, 646 5 ave S

Tampa—Ocoa Moore, Laura Hyer, Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. Scott, Mabel Peck, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51; Henrietta Gorden (col) (LM) Unity, 4307 S Michigan

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity, 305 S Bourland

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg

Springfield—Maud Kellogg (LM) Unity, Elks Club

INDIANA

Ft Wayne—Cleo Lee, Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Julie Lilly (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

Worcester—John Baughman (LM) Unity, Hotel Bancroft

MICHIGAN

Bay City—Roxie Miller (LM) Unity, 301 S Henry

Detroit—Irwin Gregg, Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) Walfred J. Taurainen (LT) Unity, Maccabees bldg; Virginia Shipley (LT) Unity, 3325 Columbus; James Elliott (col) (LM) Unity, 544 E Frederick

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 1019 Detroit

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Grosse Pointe—Otto Fishburn (LT) Unity, 834 Trombley

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity, Olds hotel

Pontiac—LuDora BeVier (LM) Unity, 72½ Saginaw

Royal Oak—Maud McCulloch (LM) Unity, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity, New York bldg

MISSOURI

Jefferson City—Marie Guental (LM) Unity, 210 Hub

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) S S Unity Cen, Jewell bldg

Lee's Summit—Unity, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer, Unity, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, Northern hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—C. N. and Hallie Broadhurst (LM) Unity, Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, Unity soc, 11A Midland

Newark—E. Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel

Raton—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

Binghamton—Dale and Donna Newsum (LM) Arlington hotel

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Lillian Matthews (LM) Unity, 271 Delaware

Elmira—Dale and Donna Newsum (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) and Adele Woodruff (LM) Unity, 135-42 40 rd

Ithaca—Dale and Donna Newsum (LM) Unity, Women's Community bldg

Jamestown—Lillian Matthews (LM) Unity, YWCA

New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) Unity, (entrance) 1 W 47; Stella Wrenn (LT) Unity, Wellington hotel; Crichton Boatwright, Thornton Boatwright (LT) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nanna Sutton (col) (LM) Unity, 137 W 110

Rochester—Raymond Barker, Elise Rosenburg (LM) Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LM) Unity, 123 Court st

OHIO

Akron—Ralph O'Day (LM) Unity, 34 High

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, Masonic Temple, 5th and Broadway; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. and Martha Anthony, Unity, Hotel Cleveland

Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, Hotel Fort Hayes

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tabse, Unity, 117 Ross

Marion—Fannye Treaster, Unity, Harding hotel

Springfield—Fannye Treaster, Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LM) Unity, Richardson bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LM) Unity, Y W C A

Zanesville—Fannye Treaster, Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

Oklahoma City—Theodore Speers (LM) Unity, Y W C A

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Chris. Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton, Unity, Elk hotel

Medford—Marion Clifton, Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity, St James hotel

Pittsburgh—John Coulson, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk

Corpus Christi—Wallace Tooke (LM) Unity, Hendricks bldg

Dallas—Hobart and Ruth Gillespie (LM) Unity, 1708 Commerce

El Paso—Hobart Gillespie, Unity, 305 E Franklin

Ft Worth—Hobart and Ruth Gillespie (LM) Unity, Texas hotel

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LM) Unity (col), 2115 Live Oak

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Beulah Scott, Unity, Ellensburg hotel

Kennewick—Beulah Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Benjamin Franklin hotel

Wenatchee—Beulah Scott, Unity, Cascadian hotel

Yakima—Beulah Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mary Huck (LM) Unity, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Janesville—Mae Lundahl, Unity, Meyers hotel

Milwaukee—Elmer Gifford, Unity, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, Birks bldg

Regina—Regina Truth Centre (Unity), 501 Westman Chambers

Toronto—Herbert J. Hunt, Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking (LM) Unity—London, 78 St John's st E C 1

Sunderland—Thomas W. Merrington (LM) Unity, 31 Norfolk St, Co Durham

Derbyshire—Dora Johnson, Hillcrest over Haddon

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
The Mental Equivalent		.25
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.00
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	de luxe $3; paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		10.00
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Truth in Song		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
Usable Truth	flexible $2; cloth	1.00
What Are You?	*German* or *English*, cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Life Is Consciousness	.10
Breath of Immortality	.10	One Perfect Gift	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Gifts for the Christ	.10	Protecting Presence, The	.10
Great Helper, The	*French, English* .10	Song of Life, The	.10
He Passed This Way	.10	Turning Point, The	.10
Holy Bread	.10	Twenty-Four Golden Hours	.10
Joy Cometh	.10	Way of Faith, The	.10
		What Child Is This?	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

Juvenile

How Jimmy Came Through		.50
Jet's Adventures		1.00
Story Friends		.50

In Other Unity Periodicals This Month

Clara Palmer Series

A new series of articles, by Clara Palmer, begins with the Christmas issue of *Weekly Unity.* This series tells of Jesus Christ as your healer, as your counselor, as your comforter, and as your friend. In the article portraying the Master as your healer you read the comforting thought that, while there may be a shortage of doctors and nurses at the moment, there is no shortage in the healing power and love of Jesus Christ. The author urges the use of the miracle power of His name in healing; for "in His name you can heal and be healed."

Our Friends Advertise for Us

A woman was reading the daily paper one evening when a small notice caught her eye. She read it aloud to her husband. It was at the end of a jewelry advertisement and in small print. It offered a tiny, gold-filled cross to everyone who would call at the store that day and who wished to wear the cross "in honor of Him who is the only hope of the world today." The woman wondered about this strange advertisement and she wondered still more when her husband came home wearing one of the small gold-filled crosses. What she learned about it and its amazing results is told in *Good Business.* The title is "Our Friends Advertise for Us."

A Beginner Speaks

A young woman who showed no improvement after being under the doctor's care for months was surprised when one day he asked whether she had anything on her mind, any hidden grief or worry. Her answer was no. Then he made a statement that she could not dismiss from her thoughts, and suddenly she realized that his words were not a condemnation but a challenge. "A Beginner Speaks," appearing in *Progress,* is Anna D. Hunt's account of her own healing.

First Choice

Bill heard his name called and thought he must be dreaming. Jim had actually chosen him to play on his side, Jim, the popular captain of the star basketball team. And Bill had been the very first to be called! But Bill's elation was tempered with misgiving, for he was crippled, and the heavy brace that he wore on his leg retarded his speed. What his determined effort did for both himself and the team is told in the *Wee Wisdom* story "First Choice," by Elizabeth Adams.

Merry Christmas

Silent Unity sends you a Christmas greeting in the December issue of *Daily Word.* In this message you are given a vision of the truth about this beautiful Christmas season. You are brought back to the simple faith of childhood and given a new and deeper conception of the significance of Christmas. This message also helps you realize that every challenging situation is an opportunity to serve, and to share with others your own poise and understanding of Truth.

Various Unity Activities

For Home Study

If you are interested in studying Truth in a systematic way in the quiet of your home, Unity offers you a correspondence course that will meet your requirements. Whether you wish to become a teacher or not this course will help you enrich your spiritual consciousness. When you complete a lesson you send your written assignment to Unity headquarters. There it is examined by teachers with years of experience in proving the power of Truth. Your paper will be returned to you with a grade and helpful notations. Ask for a folder that gives full details about the course. Write to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

Let There Be Light

Those who are denied the privilege of seeing God's sunlight are enabled to see the light of Truth because two Unity periodicals are published in Braille and mailed to them in all parts of the world, free of charge.

Daily Word, a magazine for adults, has been published in Braille since 1935, while *Wee Wisdom,* the children's periodical, has been published in Braille since 1937. Now more than 2,500 copies of *Daily Word* and 1,100 copies of *Wee Wisdom* are sent out each month.

If you know of any blind person who reads revised Braille, Grade 1½, Unity will be glad to send him, without charge, one of these publications.

Send Them Your Blessings

The prisoners in our penitentiaries cannot spend Christmas at home, but many of them will be able to send greeting cards to their loved ones. Each year Silent-70, Unity's "free literature" department, supplies Christmas cards for the prisoners to mail home. The cards are sent to the chaplain, who distributes them among the men and women of the prison. Last year over 75,000 were sent to penitentiaries to be used in this way.

The Department of Silent-70 does a wide work among prisoners. Unity literature is sent without charge to nearly every penitentiary in the United States and to many in foreign countries. Over 12,000 copies of *Lessons in Truth* have gone to individual prisoners. This work is made possible by the love offerings.

Will you join with us in a special blessing this Christmas for the work of Silent-70 and for the men and women confined behind prison walls?

In the Radio Department's Mailbox

Your broadcast [Unity Viewpoint] has meant much to us in these harried and turbulent days, and we tune in as regularly as we sit down at breakfast.—Minneapolis, Minn.

About two months ago my son talked about enlisting in the navy. We consented to let him enlist, but it was one of the hardest things I ever had to do. I felt I needed some sort of support. I tuned in for your program at the very time you were talking about our boys going away. I can't tell you what a help that talk was to me.—Long Island, N. Y.

There Is Health in Love

Those who are suffering from an inferiority complex or from fear will sweep out the groundless cobwebs of anxiety and relax after reading "Emotional Attitudes and Health." This article, by J. George Frederick, appears at an opportune time, for today many people are tense with emotion; and emotion is more powerful than intellect, the author says. It has been shown, he adds, that such emotions as hate, anxiety, and fear "play havoc with our body." On the other hand, there is "health in love." Mr. Frederick shows us in this article how to rid ourselves of the wrong emotions that cause us so much trouble and how to cultivate the good ones that make us healthy. "Emotional Attitudes and Health" will appear in January *Unity*.

Giving and receiving are the two halves of the law of prosperity. We must give as we would receive.—*From Master Class Lessons by Ernest C. Wilson.*

Human Needs

Perhaps one of the most lovable qualities of Jesus was His ability to understand the human needs of His people. He told His friends how to find a coin in the fish's mouth. He fed the five thousand when they were far from home. He waited on the beach and cooked a meal of fish for His tired and hungry disciples, even after His resurrection.

These things make us know that we can ask for whatever we need to make us whole and free and happy; and when we ask in the right way we too shall receive.

This thought is interestingly and beautifully illustrated in the true stories that Zelia M. Walters tells in her book *Whatsoever Ye Shall Ask*. Each chapter gives an account of an actual experience and demonstration.

Bank Instructions in Spanish

So many of our Spanish-speaking friends write for prosperity-bank instructions in Spanish that they are now being printed for our bank users in this country and other countries where Spanish is spoken.

"El Cristo en mí me guía por senderos de justicia, paz, y abundancia," the Spanish affirmation reads. "The Christ within me guides me through ways of justice, peace, and plenty" is the English translation of the affirmation sent to Spanish bank users.

If you have any Spanish-speaking friends who would appreciate receiving their prosperity-bank instructions in Spanish, be sure to write to them and tell them of this new Unity service. We hope it will bring us closer to our friends in Spanish-speaking countries, for as the peoples of the world grow friendlier there will be less chance of misunderstanding and war.

Tithe your happiness and you will find that you have a real, unfailing supply of happiness within you that you can draw upon perenially.—*From New Ways to Solve Old Problems by Lowell Fillmore.*

In Other Tongues

Whenever one of our publications is translated and printed in another language we receive many letters of appreciation from our friends. *Lessons in Truth* has recently been published in Spanish, and the booklet *Are You Getting All You Want from Life?* has been published in Russian. We trust these books will be very helpful to our friends who read Spanish and Russian and that they may be passed along to others to read and enjoy.

Ten Times a Thousand

We receive many letters from grateful readers who have received new inspiration and enjoy better living and abundant blessings from gifts of Unity periodicals and books.

One friend writes us that she had given a copy of *How I Used Truth* to a friend of hers. Later this friend wrote to her: "I am glad indeed to have the book, and appreciate your thoughtfulness in the matter. It recalls an incident in the William Penn Hotel when we had the Blue Room one night for a special meeting. In referring to the book I said it was worth one thousand dollars to anyone who would study and use it. A few days later a man came into my office and told me enthusiastically, 'You said this book was worth one thousand dollars; but I have come to tell you it is worth ten thousand.' "

Order Early

Won't you send your order early so that the Unity magazine subscriptions you are sending to your friends this Christmas may be entered now, and save that last-minute rush? The announcement of your gift and the December issue of the magazine will be held for mailing to your friends until Christmas.

Book orders will also be held until just before Christmas, and the packages will be marked "Do Not Open until Christmas."

Your thoughtfulness in ordering early will be appreciated, for we shall then be able to give your order particular attention.

New Card for Service Men

A new card has been printed for the use of the men in the service: *A Free Man's Prayer.* It was published in the September issue of *Progress.* It will be sent on request, and there is no charge for it.

Other cards that are offered for service men are *For Thy Benediction* and *Prayer for Protection.*

Free pamphlets available for service men are *Young Man in Uniform, Antidote for Fear, His Protecting Spirit,* and *The Ultimate Victory.*

A Meatless Dish

Having to prepare meatless menus is no hardship to the modern housewife who makes a study of nutrition. She knows that she must give attention to the subtle vitamin and chemical hungers of the body, and these require plenty of fruits, vegetables, and grains. Nature has provided these in abundance. Prepared in an attractive, palatable way, they are sure to satisfy the jaded appetite. Here is a nutritious dish with which to

tempt your family. It comes from the book *Meatless Meals.*

Vegetable Loaf

1 cup peas, cooked
1 cup beans, cooked
1 cup cooked rice
2 eggs, beaten
2 tablespoons butter, melted
1½ cups hot tomato sauce
Celery salt
1 teaspoon salt

Preferably use dried peas and beans, and while hot, put them through a food chopper. Add all the other ingredients but the hot sauce and shape into a loaf, adding more cooked rice if necessary. Season to taste. Bake in a moderate oven for forty-five minutes. Serve with hot tomato sauce. Supplies protein, starch, fat, and cellulose. Serves 5.

A Prayer for Our Use

In the chapter "The Charmed Circle of God's Love" in her book *God Is the Answer* Dana Gatlin gives an ancient French prayer that expresses the creed of the one who has found the Christ way of love and loving service:

"Lord, make me an instrument of Thy peace. Where there is hate, may I bring love; where offense, may I bring pardon. May I bring union in place of discord; truth to replace error; faith where there is doubt; hope for despair; light where there is darkness; joy to replace sadness. Make me not crave so much to be loved as to love. It is in giving that one receives; in forgetting self that one finds and wakens eternal life."

Steady Giving

A friend in Ontario, Canada, writes: "I have much pleasure in letting you know how much I have been helped by the prosperity-bank drill, especially through the steady giving of a small sum daily, which keeps one mindful of the source of all supply. I was in need of an increase in my business, and it has assuredly come."

Better Service

Kindly use one of our order forms when requesting Unity publications to be sent to yourself or your friends. The use of the blank will facilitate the handling of your order in our office and will insure you of prompt and efficient service.

Calendar of Activity

The editors of *Good Business* tell us that more comments are received about the "Calendar of Activity" than about any other department of the magazine. We believe that people, particularly business people, like to be reminded that there is something constructive and helpful for them to do each day.

The "Calendar of Activity" consists of short, constructive statements of purpose, printed in squares forming a calendar, one for each day of the month. The calendar may be detached and tacked on the wall or placed under a glass desk top.

Blessed be change. It is the flow of the living water from the living fountain of life. Blessed be the struggle to grow. It is the witness of an ever-increasing zest and capability.—*From What Are You? by Imelda Shanklin.*

UNITY BOOKS

MAKE

Prized Christmas Gifts

PROSPERITY, by Charles Fillmore—Give this book to a friend who has a financial problem. It will show him how to cast out fear of lack and to hold fast to thoughts of plenty.

WHATSOEVER YE SHALL ASK, by Zelia M. Walters—Any friend of yours would appreciate this book of true experiences presented in story form. Each story portrays God's sure response to earnest prayer.

JESUS CHRIST HEALS, by Charles Fillmore—This book presents the fundamentals of healing by faith, and is just the gift for a friend who is seeking to demonstrate health.

YOU AND YOUR CHILD, by Zelia M. Walters—A handbook for parents who wish to rear their children according to the principles of Truth. Suggests methods that the author has tested and found successful.

GOD IS THE ANSWER, by Dana Gatlin—Give this book to the friend who is beset with problems and help him prove, as the author did, that Truth can solve any problem great or small.

TEACH US TO PRAY, by Charles and Cora Fillmore—An ideal gift for the friend who is becoming interested in the study of prayer and its possibilities. It will teach him definitely how to pray.

WORKING WITH GOD, by Gardner Hunting—Men especially like this book, which explains how right or wrong use of God's laws produces corresponding results in one's life and affairs.

HOW I USED TRUTH, by H. Emilie Cady—Each of the chapters of this book was written after the author had successfully demonstrated over some trying problem in her own life. A book with a wide appeal.

These books, in holiday wrappings, will be mailed direct to your friends if you wish, and an attractive announcement card bearing your name will be inclosed. They come in dark-green cloth, priced at $1 each; in black flexible binding at $2 a copy.

Unity School of Christianity, 917 Tracy Ave., Kansas City, Missouri

There Is a Unity Magazine for Each of Your Friends

Unity—An appropriate gift for the friend who enjoys advanced metaphysical articles or who is interested in spiritual healing. It brings one hundred pages of inspiration each month.

Daily Word—Give this devotional magazine to anyone who likes to observe a daily spiritual program. Its page lesson topped with strong affirmative prayer helps one to meet the day successfully.

Good Business—For your business and professional friends. Its stimulating articles and true-experience stories show how success is attained through the application of Christian principles to business.

Progress—This is a "gifty" sort of magazine with its colorful illustrations, its friendly stories, poems, articles, and regular features. For anyone who is young in spirit, regardless of his age.

Weekly Unity—A happy choice for the friend who is new in the study of Truth. Its simple, direct, friendly handling of Truth principles makes this 8-page periodical invaluable in meeting everyday problems.

Wee Wisdom—The just-right Christmas gift for the boys and girls on your list. Any child will be delighted to have this colorful, fun-filled magazine come to him each month in his own name.

Your gift subscriptions begin with the December number, which will reach your friends just before Christmas along with a lovely folder announcing that the gift is from you. A year's subscription for any Unity periodical is $1.

Announcement

Each friend to whom you send a new gift subscription for any Unity periodical (except Wee Wisdom*) will receive from us a gift copy of Emmet Fox's* THE MENTAL EQUIVALENT, *which serves as an ideal introduction to the Unity teaching.*

Unity School of Christianity, 917 Tracy Ave., Kansas City, Missouri

God grant you staunch courage in the present; abiding faith in the future; happiness today and always.